

[P.]

PERIOD

440476/P

m. t



P. Fount. r

THE
Persian Cromwell.

BEING
An ACCOUNT of the LIFE and
Surprizing ACHIEVEMENTS
and SUCCESSES

OF
MIRI-WAYS,

Great Duke of *Candahar*, and Pro-
tector of the *Persian Empire*.

WRITTEN

By a Swedish Officer who, for many Years,
was Domestick Slave to *Miri-Ways*.

To which is prefix'd, his Effigy curiously
engraved from an Original Painting.

LONDON:

Printed for W. Mears near Temple-Bar; and
J. Roberts in Warwick-Lane. 1724.





THE P R E F A C E.

The Substance of the Account which the Author of this Treatise gives of himself, is as follows:



*T*he time (says he) when the Swedes went out of Saxony into Poland, I had a great Desire to see foreign Countries, and went as Voluntier into the Swedish Army; I was in Process of time one of those few who with great ado escap'd from the Enemy, and stay'd some time at Bender; but the same Curiosity that had led me out of my own Country, wou'd not let me rest long there; So I went

P R E F A C E.

with the Swedish Envoy de Funck to Constantinople. When I had gone so far I thought it wou'd be unpardonable not to proceed further, and see some of the Eastern Countries; for I had spent much time at the University to read Histories and Travels, and found a particular Pleasure in those which gave a Description of the Oriental Nations. 'Twas therefore no Wonder I shou'd have an Inclination to wander to Persia; so having obtain'd Leave of the said Swedish Envoy, I set out upon my Journey, and first I went to Burfa in Bithnya, from which Town there usually goes a Caravan to Persia, at the Expiration of every ten Months. With one of those Caravans I set out, and we were but a few Days Journey from Erzeron, when induc'd by some Armenians I went with them at some distance from the Caravan under a high Mountain call'd by the Inhabitants Karabchin-beguienderan, or the Mountains which bar great Persons, for they are oblig'd to dismount there. There we were set upon by a Troop of Horsemen, and

P R E F A C E.

and made Prisoners after some Resistance. Those Robbers who thus master'd us were Daghestanian Tartars, whose only Employment is to set upon and plunder the Caravans, and their Design might then too be upon the whole Caravan, but the same being too well guarded, they were forc'd at that time to content themselves with having got us. By these fine People I was carried before their Sultan, Prince Usuci, and was in a few Days after oblig'd to go to Candahar (and thus I saw upon this Journey a good deal of Persia) for this Prince made a Present of me to Miri-Ways, knowing, that to present him with some Europeans was to do him a singular Service.

By this Miri-Ways, of whom the following Narration gives a more distinct Account, I was not treated as a Slave, but rather at full Liberty, and when I had discovered my self to understand something of Fortification, I was employ'd by him in the fortifying of the City of Candahar. But my roving Fire being in some Years spent by degrees, I then was

P R E F A C E.

was always intent upon finding an Opportunity to return to my own Country, which at last chanc'd to happen when Miri-Ways wou'd make use of me upon his March to Persia ; for, I left the Troops of this Prince upon the Borders of Georgia, and went to the Russians, by whose Assistance I return'd but lately into my own Country, and was receiv'd with the greater Joy of my Relations as they had not had the least News of me since my first setting out.

I cannot but own with some Concern that when at my said Return I found what false Ideas there were conceiv'd of the Prince of Candahar, who was look'd upon as a Barbarian, Inhuman, and an Horror of Nature ; nay a thousand ridiculous Stories were related of him, the contrary of which I was convinc'd of : And tho' I did what I cou'd to remove this Prejudice and Error, my Friends did, notwithstanding, to my great Displeasure, thank Heaven for my Delivery from the Hands of Miri-Ways with such Fervency, as if I had been in the fiery Oven or in the Lions Den. This

P R E F A C E.

This Injury and undeserving Treatment of Miri-Ways gave me great Offence; for I knew this Man whom they call'd a Barbarian much better, and my Esteem for him had been such, that when I was with him, I had even taken the Pains to delineate the chiefest Features of his Face as well as I cou'd, after which, and the Addition of my Description, the Draught of the Print prefix'd to this Treatise has been made; nay I was very ardent for an Opportunity to undeceive the whole World from an Error, that had hitherto prevail'd about him, when the Editor of this present Treatise happen'd to offer in a Company of some Friends, to print my Narration of Miri-Ways; and since, from what I related of this Prince, the said Editor concluded there was some Similitude between the same and the famous Cromwell, Protector of England; several of the Company too siding with that Opinion, this Treatise obtain'd from thence the Title of The PERSIAN CROMWELL.

Having

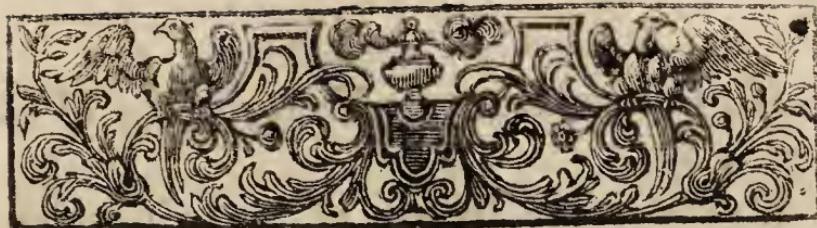
P R E F A C E.

Having thus determined to make this Treatise publick, I carefully gather'd together what Circumstances were come to my Knowledge of the Prince of Candahar, and give hereby a faithful Account of the same. Shou'd it be objected that I have been prolix or too minute in relating some immaterial Circumstances, I hope to meet with some Excuse, considering that I have been pretty long amongst the Oriental Nations, whose way of writing seems strange, nay even ridiculous to the Europeans.

Given in the Year of our Lord 1723.



THE



T H E
Persian Cromwel:
OR, THE
LIFE and ACTIONS
OF
MIRI-WAYS.

C H A P. I.

*Of Miri-Ways's Tartarian Descent,
and of his Parents.*

Emir Muhamed Bakir, *Father of Miriways, is a Bucharian Tartar.*

Description of the great and lesser Buchary.

Muhamed Bakir makes himself famous by his Incursions.

B

Mu-

His Consort Guny, a Native of the Uzbegians.

Bosto-Cham, Prince of the Calmucks, seizes on the lesser Buchary.

Muhamed Bakir therefore retires out of that Country, and goes to live and settle in the Kingdom of Balch.

He makes again a successful Incursion into Persia.

Customs of the Tartars in their Incursions, and their making more particularly their Incursions into the Persian Province Chorasan, in which is situate the rich Capital Masched which mightily tempts the Tartars.

Muhamed Bakir gets the Esteem of the Great-Mogol, who concludes an Alliance with him.

Zigan-Areptan, Prince of the Calmucks, arrives at Balch, relates his Adventures, and stays there.



THE Name of *Miri-Ways* is at present so well known, and grown so famous over all Europe, that almost every Body wishes to have a true Information of this brave, wise

wife and fortunate Prince. 'Tis therefore that it has been thought agreeable to the present Conjunction to publish the present Relations, so as the same are come to hands, in which we begin, for Order's sake, with the Descent of this Prince.

His Father, *Emir Muhamed Bakir*, Prince of *Candahar*, was originally a chief Lord amongst the *Tartars*, born in the Country *Buchar*, otherways call'd the lesser *Buchary*, which is thus call'd to distinguish the same from the great *Buchary*. This latter borders Northwards upon *Turkestan* (whence the *Turks* had their Derivation) and upon the Country of the Oriental *Calmucks*; Westwards on the *Caspian Sea*; Southwards upon *Persia* and *India*; and Eastwards upon the lesser *Buchary*, from which it is separated by the high Mountains call'd *Parapomisus*. At the time of *Alexander the Great* this Country was called *Sogdiana*, but in the Country Language it is call'd *Mauranneber*, which signifies,

on the other side of the Water (perhaps meaning the River Oxus.) Foreign Nations commonly call it the Country of the *Uyzbegians* or *Uzbekians*, by reason that the *Uzbekians* is the most potent Nation in that Country. There are as many Rulers or *Chams* as there are great Towns in that Country, but nevertheless the two chiefest Towns there are *Sarmacand*, in which the great *Temurleng* was born, and *Buchara* where a particular *Cham* or King has a very fine Palace. This latter Town is eminent for Trade, and situate on the River *Albianou* otherways call'd *Oxus*, which likewise is call'd by the *Tartars Ruth-Chane Kurkan*. The lesser *Buchary*, where the Ancestors of Prince *Miri-Ways*'s Father liv'd, joins to it, and borders Westwards, partly upon the great *Buchary* and partly upon *Persia*. It joins Eastwards to *Mongalia* and to the Wilderness of *China*. Northwards it partly continues to border upon a District of *Mongalia*, and partly upon the Oriental

tal Calmucks, and Southwards upon India. The Extent of the same is about two hundred Leagues in length, but has a great many Desarts, so that not twenty Towns are found in it; however, a great many Villages belong to each of the Towns. The whole Country is rul'd by divers Princes. The Capital *Jerken* or *Irken* is a very large Town, and very populous. This Country too is otherways call'd *Mogulia*; for the *Mogols*, who afterwards settled in *India*, and whence the *Great-Mogols* in *India* bear their Name, had their Derivation from thence. It is likewise call'd in general *Tzagatai*, and that in Memory of *Tzagatai* the second Son of *Zingi-Cham*, from whom did descend the great *Temur-leng* or *Tamerlan*.

In this aforesaid Country liv'd *Emir Muhamed Bakir*, Father of *Miri-Ways*, for a long time, upon the many Estates he there was posseſſed of, and made very frequently great Incursions with his Hords [or Troops]

into the neighbouring Countries, but more especially into *Persia*, and return'd for the most part with good Booty. He otherways differed something in his Religion from the rest of his Countrymen, for altho' the *Bucharians* are of the *Muhometan* Faith, and accept of the *Alcoran* as the chief Book of Doctrine, they nevertheless don't believe that this said Book was properly compiled by *Muhamed*, but rather by God himself who gave it to Men by *Moses* and the Prophets. They believe, however, that *Muhamed* did expound the same and draw Morals from thence, which they take for just and good, and follow the same. The *Sunites* or *Turks*, on the other hand, attribute the whole compiling of the *Alcoran* to *Mahomed* alone. *Muhamed Bakir* join'd zealously in opinion with these latter, viz. the Sect of the *Turks*, for which reason he was a mortal Enemy of the *Persians* who follow the Sect of *Haly*, as will appear further by the Sequel. 'Tis likely

likely that to this his Opinion had contributed very much the chief and most beloved of his Wives, *Guny*, Daughter of an *Usbekian* great Lord, who had imbib'd the Turkish Faith from her Parents, and likewise inherited the Hatred against the *Persians*, for which reason she promoted still more his [wonted] Incursions, and that chiefly against the *Persians*, in order to have the customary welcome Present of the Blood of these her Enemies; for it is a common Custom amongst their Countrymen the *Usbekians*, that when a Champion slays a *Persian* in the Field, he fills a Flask of the slain Person's Blood, which he carries home to the dearest of his Wives, who drinks his Health in it.

This was the Trade which *Muhamed Bakir* follow'd 'till the Year 1683, when *Bosto-Cham* or *Bosugto-Cham* Prince of the *Camulkian Tatars* invaded the lesser *Buchary* with a vast number of his Hords. The *Bucharians* did indeed defend them-

selves at first bravely, and *Muhamed Bakir* signalized himself very much beyond the rest of his Countrymen, and made the *Calmucks* much work; but the Discord which reign'd amongst the many Chiefs was the Cause that *Bosto-Cham* did at last break through as a rapid Torrent, over-running all the Country with his Troops, like an Inundation. The *Bucharians*, notwithstanding their Opposition, were overpower'd, and forced at last (especially finding that their Neighbours wou'd not take their Part, nor meddle in this War) to acknowledge *Bosto-Cham* for their great *Contaisch* or upper Ruler, which they did in this manner to preserve in some measure their old imaginary Liberty, fearing that, since their Opposition had prov'd ineffectual, they might, upon Refusal, be made quite Slaves.

Such a forcible, great and sudden Alteration seem'd to none more insupportable than to *Muhamed Bakir*. He naturally hated the *Calmucks*, and

and had paid them many a sharp Visit in their Cottages and Tents, but the difference of his Religion with theirs (because the *Calmucks* are for the most part Pagans and Idolaters) made it impossible for him to bear their Government. Had he had Force and Power sufficient to restore Liberty to his Country, he wou'd certainly have done it, tho' with the Loss of his Life ; but finding himself too weak singly to oppose the Power of the *Calmucks*, he was oblig'd, according to the Laws of Prudence, to submit to Time ; resolving however, in those Circumstances, rather to quit entirely his Country and to settle somewhere else ; hoping possibly thereby to meet with an Opportunity, and to put himself into a Condition to free his Country again from such unwelcome Guests ; to which Resolution he was mightily animated by his Wife : Having therefore communicated his said Resolution to his Wife's Relations in the great *Buchary*, they not

only approv'd of it, but also lent him what Assistance they cou'd to the same, as having wish'd long ago that they might have this brave Chief amongst them. He consequently set out with all his Family before his Design was known, taking with him all his Moveables, which, save his Gold and Silver, consisted chiefly in Slaves and Cattle ; and when he was on his Journey, he was join'd by a great many more *Butharians*, with whom he pass'd the Mountains call'd *Parapomisus*, and having cross'd the River *Ruth-Chane Kurkan* or *Oxus*, he settel'd in the Kingdom of *Balk* or *Balch*, where he got a great many Adherents, consisting partly of his Wife's Relations, and partly of other brave Men who knew him.

The Kingdom *Balch* is a Part of the great *Buthary*, or of the Country of the *Uzbegians*, and is situate betwixt a Province of the Great-Mogol's call'd *Tocharestan*, and the Persian Province *Chorasan*, nay, it is

rather a Part of *Chorasan* itself. The Cham of this Kingdom of *Balch* is in Alliance with the *Great-Mogol*.

As soon as he had in some measure settled his Affairs there, and drawn a great many more of the *Uzbegian Tartars* to his Party, he propos'd to make himself considerable amongst that People by some great Inroad, and at the same time to strike a great Terror amongst the *Persians*. He therefore made, with Leave and Consent of the *Cham* at *Balk*, an Incursion with fifty thousand Men into *Persia*, and particularly into the Province *Chorasan*, and quite through the same into *Kerman* or *Caramania*, when at the same time another Party had made an Inroad into *Mazanderan*. This Incursion succeeded so well, and so much to *Muhamed Bakir's* Wish, that he not only got a great Booty, but also a great Credit and Respect amongst the *Tartars*, insomuch that they look'd upon him as their greatest and successfulest Leader, when on the

the other hand the *Persians* receiv'd thereby a great Cause to consider him as a terrible Enemy. He defeated the *Persian* Out-guards in the first Assault, and afterwards beat, in his quick March, those fresh Troops that met him again, and having destroy'd and dispers'd the same, he plunder'd the Country far and near, and then retir'd before the *Persian* Governors cou'd draw a sufficient Army together to cut off his Retreat.

It is the Custom of almost all, and more particular of the *Uzbegian Tartars*, that they run into a Country as swift as Lightning, and then retire and make off with the Booty they get so precipitately, that one does not know what is become of 'em. They are indeed a People given to War, but being conscious that they cannot come up with the *Persians* neither in good military Exploits, nor in the other Requisites of War, they endeavour to make up that Want by Swiftness. Their Incursions are gene-

generally undertaken in the most excessive hot times, through the wild and scorching Desarts, without their taking any care for Meat or Drink for themselves ; for they satisfy their Hunger with the Flesh of their Horses which carry the Provender, which they kill from time to time, as soon as their Saddle-horses have consum'd the Fodder which the former carried, and with the Blood of the same they quench their Drought. Their very Saddle-horses must often serve them for this latter purpose ; for they open of the same a Vein in the Neck, out of which they suck the Blood ; and the Horses too have been custom'd to this. Thus did they formerly go with only little Parties into *Persia* ; but now-a-days they make Incursions there in the same manner, with whole Armies, and the *Great-Mogol* gives them secretly Assistance, intending by a continual harassing the *Persian* Forces to enervate and weaken the same.

The

The Persian Province *Chorasan*, however, suffers most of these Incursions of the *Tartars*; for they form a Pretension upon the same, because it formerly entirely belong'd to them, but has been taken from them by degrees by the *Persian* Kings, altho' in the whole District call'd by the Name of *Chorasan*, they still are possess'd of four Places of Residence of their *Chams*, of which the Town *Balch* itself is one. The other three are call'd *Herat*, where fine Tapistry is made; *Nicabur*, where the most precious Stones call'd *Turkees* are found; and lastly *Merva*. 'Tis said the whole Province was formerly call'd *Bactriana*, or as others say *Margiana*, and the Capital of it is *Mashed*, which in the Register of the *Persian* Towns is call'd *Thus*, and belongs to the *Persians*. This Town is very large, and has two hundred Towers upon her Walls, plac'd at such an Equidistance, that one may reach from one to another with a Shoot.

She

She is a great Temptation to the Tartars, because of the exceeding rich Burying-place in the same, of a Persian Saint [call'd] *Iman Resaa*, who is one of the twelve Saints, whom the Persians take to be the greatest after *Muhamed*. The Persian King *Schach Abas* had built the same with vast Expences, thereby to hinder, that the Persians might not any longer go in Pilgimage to *Mecha* and *Medina*, but instead thereof go to this latter Place, which he was induc'd to by two Reasons of State; First, That the Money might no more be carried out of his own Country into that of his mortal Enemy; and Secondly, That the Persians might not by the too frequent conversings with the Turks grow too wise, so as to pry into the Affairs of his Court, and learn to seek for the Foundation of the Difference of the Religion of the two Nations in the Policy of their Rulers. The Persians therefore go to this day chiefly in Pilgrimage to *Mashed*, which

which is the Cause that great Riches are gather'd there, and these Riches have likewise been gather'd and encreas'd ever since the first Foundation, by the great Legacies which most of the *Persian* Lords have bequeath'd to this Place, who also chose to be buried there, and are imitated in this by the *Persians* at this time.

But we return to our successful Partizan, who now grew so known and famous, that the then reigning potent *Great-Mogol* in *India*, *Aureng-Zeb*, esteem'd him very much, who believ'd that he cou'd, thro' him, do the greatest Mischief to the *Persians*, and therefore endeavour'd with great Presents to draw him to his Side, designing to reconquer by him, if possible, the Province *Candahar*, which was taken from his Ancestors by the *Persian* King *Schas-Abas*. In this View he treated privately by Ambassadors with some of the *Uzbegian* and *Bucharian* Chams, and the following League was at last concluded,

cluded; viz. That the *Tartars* shou'd, under the Conduct of *Muhamed Bakir*, make an Attempt upon *Candahar*, and in case they conquer'd that Province they shou'd remain in the Possession thereof, and have *Muhamed Bakir* for their *Emir* or Prince; under this Condition however, that he shou'd, according to the Example of the neighbouring *Rajas*, receive the Investiture of the same from the *Great-Mogol*; who on the other hand promis'd, for the better Execution and Success of this Enterprize, not only to disburse an hundred thousand *Rupies* towards the necessary Expences of War, but also to furnish the *Tartarian* Army with Provisions and other Requisites of War, and especially with Powder and Cannons. This Treaty being ratify'd and confirm'd by both Parties, *Emir Muhamed Bakir* endeavour'd carefully to prepare for this important Exploit; but whilst he was busie with the same, one of the *Bucharians*, who had retir'd with him

him from out of his Country, came to him with the News that *Zigan-Areptan*, Nephew to the great *Contaish Bosto-Cham*, was near the Town *Balch*, where he kept himself privately, and sought his Friendship. *Emir Muhamed Bakir* cou'd not devise what cou'd move this young Prince to leave his Powerful Uncle's Country, where he had a great Probability to succeed in the Government; he went therefore in great haste to learn the occasion of this Visit, and at the same time to hear some News from his own Country, and he found him with some *Calmucks* and *Bucharians* in an adjacent open Field, a few Miles from *Balch*. The usual Compliments being passed, he testified his Surprise about the Prince's unexpected Arrival, and offer'd him his Services; and the Prince told him the Reason of his Flight, viz. That his Uncle the Great *Contaish* having taken a Dislike to the Prince's elder Brother, had resolv'd to get him dis-

dispatch'd, and for that purpose
brib'd a strong Wrestler, who un-
der pretence of Wrestling with him,
had us'd him so, that he died a few
days after. *Bosto-Cham* had indeed
given out that it happen'd by chance,
but the Prince having guess'd the
true Reason of the same, and fearing
that he in his turn might easily
have the same Fate, he had made his
Escape with those People about him ;
that *Bosto-Cham* hearing of it, had
sent *Danchinombu*, the youngest Bro-
ther of this Prince, after him, to in-
duce him if possible to come back,
who also had overtaken him, and en-
deavoured to persuade him that they
had nothing to fear, and that their
eldest Brother having shew'd him-
self to be of a restless Spirit, had af-
forded himself the Cause and Rea-
son of his Misfortune ; but that he,
the Prince, wou'd not give way to
his Brother's Persuasions, and trust
the pretended Sincerity of his Uncle,
nor thought it possible for him to
court the Favour of a Person of such

un-

uncommon Temper, so that not having been able to perswade his Brother to make off too, he had suffer'd him to go back, and was come away himself, intending to enter under a chang'd Name into the Service of some great Prince, and try his Fortune in the Wars, not doubting but he should find Subsistence anywhere; if not in such Honour and Reputation as with *Bosto-Cham*, at least with more Safety. He consequently desired *Muhamed Bakir* to assist him in this Design, and to conceal who he was, he being resolv'd to serve as an Officer under some brave General.

When *Emir Muhamed Bakir* had heard this Tale, tho' he dislik'd the *Calmucks* in general, he very much pity'd the adverse Fate of this fugitive Prince; he therefore comforted him in the kindest manner, and took him home with him as his Guest, promising him at the same time, that he would assist him in any thing that should please him, as

a sincere Friend, to the utmost of his Power. Soon after too he canvass'd matters thus, that the Prince got (as a fellow-Countryman) the Command of six thousand Men, Cavalry, which were join'd by those People of his own, whom he had brought with him. He also conceal'd the true Condition of this Prince with the greatest Care imaginable, fearing that in case *Bosto-Cham* shou'd learn the Abode of this Prince, he would endeavour to get him back by some Stratagem, or by Force, either of which would disconcert his Views; he not thinking it then a proper time to enter in a War with so powerful a Prince as *Basto-Cham*, which however wou'd undoubtedly ensue upon the Refusal of delivering up the said young Prince, by whom *Muhamed Bakir* now had in view to free, at some proper time, his oppres'd Country.



C H A P. II.

Emir Muhamed Bakir prepares for War, and conquers at last the strong Town and Province Candahar.

Description of Candahar.

An Account of the Nations of the Bullockces and Agvvares whom Muhammed Bakir brings over to his Party, and besieges the strong Town Candahar.

The Persians endeavour to relieve the same, but are repuls'd and beat, and then the Town is yielded up by accord, and a Truce and Treaty made with the King of Persia.



Uhamed Bakir having now prepar'd every thing requisite for the design'd Exploit ; and the other Tartars in Confederacy with him having likewise got their

their Troops ready, he only waited to know from the Great-Mogol where the stipulated Artillery should join him, that he then might unexpectedly enter into and over-run the Province *Candahar* like a swift and rapid Torrent, and take the Capital there, bearing the same Name of the Province. This Country is situate betwixt the Persian Province *Zablestan* (which with the Province *Sigestan* adjoining to the same make up together that Country which by the ancient Greeks was call'd *Drangiana*) and the River *Indus*. 'Tis said that formerly it was call'd *Aracosia*. The Capital which, as has been said before, is call'd *Candahar* too, has undoubtedly been formerly the most important and only strong Town in all *Persia*, and of the greatest Moment and Use to the *Persians* by its being situate near the Borders of the Great-Mogol's Country, and consequently might properly be call'd the Key to that same Country, as well as to *Persia* it self. This Town

is

is believ'd to be that ancient Copher built by the *Affyrian Queen Semiramis*, so much magnified by *Ctesia*. The *Persian King Schach-Abas* got it in the Year 1622; for the Prince then governing there, rather chose have the said *Schach* for his Master, than the *Great-Mogol*, but did nevertheless yield up the Town upon this Condition, that always a Prince of his Family should govern there as a sort of Vice-Roy, which the *Persians* call *Waali*: And this Prince was indeed succeeded in the Government there by his Son *Alimerdan-Chan*. But *Schach-Séfi*, Grandson to *Schach-Abas* having succeeded to the *Persian Throne*, and begun his Reign with much shedding of Blood, and *Alimerdan-Chan* perceiving, by his being invited to the said *Schach-Séfi's* usual bloody Banquet at *Isfahan*, that his Life was likewise aim'd at, he surrender'd the Town to the *Great-Mogol*, and got in lieu of it the greatest place of Honour in his Dominions, whither he retir'd, carrying with

with him an immense Treasure. However, *Schach-Sefi* having retaken this Town by Force in the Year 1650, *Chab-Gehan*, then *Great-Mogol*, sent his Son *Dara-Cha* with an Army of 300000 Men to endeavour to get it again; but the *Perfians* in the Town making a stout Defence, and he wanting Provisions, he was oblig'd to retire without having effected any thing. The *Great-Mogol's* second Son, tho' a brave Prince, had the next Year no better Fortune; for after having storm'd it very often in vain, he was oblig'd to retire, and leave it in the hands of the *Perfians*. At last, the *Great-Mogol's* eldest Princess sent, with her Father's Consent, an Army of 400000 brave Men, rais'd by herself, before that Town, and gave the Command to her Brother *Aureng-Zeb*, who did indeed attack it in such a manner, that he gave great hopes of its being shortly surrender'd; but he considering after all, that the Honour wou'd not be his but his Sister's,

and being desirous not to give any Jealousy to his Brothers, he slacken'd his Assaults ; in the mean time the rainy Seasons approach'd, and afforded him a plausible Reason to withdraw. *Chah-Gehan* thought he should run mad about it, and begg'd *Alimerdan-Chan*, whom he stil'd his Father, to shew him some Means how to retake this Town ; but was answer'd in these Words : *I doubt very much that Your Majesty will get that Town again, before you find in the same another Malecontent and Traitor like my self.* From which one may conclude how important that Town is. The same was consequently taken great Care of by the *Persians*, and always given in command as Vice-roy to some rich, potent and trusty Persons, who by Birth were *Persians*, and had more to lose in *Persia* than what they cou'd hope for again from the *Great-Mogol* ; no less were they oblig'd to leave their whole Family, as Hostages, behind in *Persia*. The *Persians*, exceeding the

the *Indians* by far in Skill and Bravery, are not much afraid of the Great-Mogol's Armies, and only mock the Dispositions and Exploits of War of the *Indians*, telling still continually that their [Persian] Great *Schach-Abas* when he went against them, always us'd to have one third Part of Soldiers less in his Army than the *Indians*; nay, that he once got them beat in such a manner, by one of his Concubines who led his Army, that the Field of Battle was cover'd over with some thousands of slain. They also recite still often this Proverb (arisen from the said Action) *One Stone is enough to kill forty Crows*: by which they mean the *Indians* who are most of 'em black.

As little as the *Persians* fear'd the *Indians*, they were nevertheless oblig'd to keep a strong Garrison in the Town *Candahar*, and that for fear of the Nations of the *Bullockees* and *Agvvares*. Those two Nations live, after the manner of the ancient *Scythes*, always under Tents

in the Mountains. They should really be under Subjection of the *Great-Mogol*, but they being of a wild and warlike Disposition, he is often oblig'd to overlook their not strictly obeying him. They for the most part serve him who offers most Pay, live upon Depredations, and spare or give Quarter to no *Caravane* whatsoever. By Descent they are *Armenian* Christians or *Turcomannians* from the Confines of *Caucasus* and the *Caspian Sea*, and have formerly been carried thither as Colonies by *Temur-leng*; but at present they possess but very little of Christianity, save that they sign themselves with the Sign of the Holy Cross, are Benefactors to Christians and hate the *Mahometans*. These said Nations have often cut out a great deal of Work for the *Persians* in *Candahar*, and these latter being desirous to preserve their Amity, lest their Trade might entirely be ruin'd by 'em, are forc'd to deal gently and civilly with them.

Muhamed Bakir prudently considering how much these People might promote or hinder his Design upon *Candahar*, endeavour'd to get their Friendship, and was so fortunate as to bring them over to his Party, upon Promise that besides those Presents he already had given them, they should have very good Wages. And the wish'd-for Advice of the Great-Mogol being at last happily arriv'd, *Muhamed Bakir* set out with his Army, consisting of seventy thousand *Tartars*, from *Bamian*, where these Troops had been gather'd together and kept their Rendezvous. When he was pass'd the Mountains and arriv'd near *Bansjehir*, he was join'd by fourteen thousand of the aforesaid *Bullockes* and *Agvvares*, who were well provided with Lances and Sabres, and Bows and Arrows. 'Tis true, the *Persians* had got some Intelligence of this March, but thinking that the whole Preparation and Aim was only design'd, as usual, up-

30 *The Life and Actions*
on an Incursion into the Province
Zablestan and *Sesjistan*, they drew to-
gether some Troops to cover the
said Province ; for no Body could i-
magine, that the *Tartars* wou'd
venture to make an Attempt upon
so strong a Town as that of *Canda-
har*. But *Muhamed Bakir* turning
with his Troops into the Great-Mo-
gal's Country, the *Persians* ceas'd to
be alarm'd. However, the stipula-
ted Cannons and Ammunition with
the Provision and other Requisites
of War having join'd the Army,
Muhamed Bakir hasten'd towards
Candahar, and had inclos'd that
Town before the Garrison in the
same knew who was their Enemy.
And Prince *Zigan Areptan* being
also shortly after arriv'd in the Camp,
with the Artillery (which mostly
was drawn by *Indian Oxen*) and
with the other Stores and Provisi-
ons, Preparations were made to be-
siege the Town in form. Those Ox-
en are made use of in the *Indies* in
lieu of Horses ; they are back'd too
and

and rode upon in the same manner as Horses, and go with as much speed. The *Persians* in the Town could hardly believe their own Eyes, when they saw (at last) that they had to do only with *Tartars*, from whom they did not imagine or expect any thing besides Incursions; but finding that their Works were attack'd with Cannons, they were under some Consternation. However, the Governor animating them, assuring them that the *Tartars* did not know how to manage the great Guns, and the *Kutuvval* too having made every where good Preparations for defending themselves, they resolv'd to receive their Enemy bravely. This *Kutuvval* is the Castellan [or Castle-keeper] who stands under the Command of the *Cham*, and also acts in the nature of a Schout or Justice; He patrols constantly in the Night-time, takes up all those whom he can catch, and punishes them at pleasure. The *Persians* however had soon reason to be unde-

ceiv'd from the aforesaid vain Imagination which they flatter'd themselves with, when they saw that their Enemies form'd the Siege as regularly and in as good an Order as the *Turks*; but the Peace which they had enjoy'd so long, was the Cause that they cou'd form no true Judgment thereof.

Muhamed Bakir had the good Fortune in this Siege to have the Artillery manag'd by some *English* and *Dutch*, whom the *Great-Mogol* had got partly from *Bengalen* and partly from *Suratte*, and taken in his Service, and who, notwithstanding they were but Sailors, had learnt so much in the Wars of the *East-India Company*, that they were able to manage the great Guns so well, as to act both as Engineers and Gunners; for the *Indians* understand the Use of those Engines of War less than the *Persians* and *Tartars*. Those Foreigners ply'd the Town with their Guns pretty briskly, and did their Business with great Bravery, being

being not only very well paid by the General, but also treated plentifully with that Liquor so much belov'd in the *Indies*, call'd Punch. This Liquor is in the nature of Brandy, and carefully kept in earthen Vessels. It is likewise made use of to make the Elephants mad, but then it must be as strong again. The *Bullockces* and *Agvvarcs* cover'd the Artillery; thus when a Skirmish happen'd, the *Tartars* scarce needed to lend Assistance, which was the Cause that the *Persians* would no more venture a Sally.

This Siege was nevertheless not so quick Work, but the *Persians* had time to attempt a Relief; for altho' the *Tartars* had carried things so far in six Weeks time, that every thing was ready to make a Breach, they did not proceed upon it, by reason of *Muhamed Bakir's* receiving Information that a *Persian* Relief was approaching. He therefore held a Council of War to consult of Measures to be taken in those

Circumstances. Some were of Opinion that they ought to intrench themselves and expect the Approach of the *Persians*, who from the likelyhood of their not having been able to draw a great Force together in so short a time, might reasonably enough be expected to be repuls'd in sight of the Town. But *Muhamed Bakir* was quite of another Opinion, and judg'd it better to go presently to meet the Enemy, continuing in the mean time to keep the Town closely block'd up by some Troops; and his Opinion being approv'd of by the chief of the Artillery, as also by the Generals of the *Bullockces* and *Agvvares*, twenty thousand Men were consequently commanded to continue harassing and battering the Town, whilst the rest of the Army decamp'd with some Field-pieces very privately in the Night-time, without the Garrison's perceiving the same, and went to encounter the *Persian* Army, sent for Relief of the Town.

Prince

Prince Zigan Areptan had besides his usual Troops two thousand *Bullockes* under his Command, and led on the Front. The Body of the Army was commanded by *Muhamed Bakir* himself, and the Rear was brought up by a *Tartarian* General whom the Chief cou'd rely upon. The *Persians* had plac'd themselves near *Tarbakan*, which Place is but a few Leagues distant from *Candahar*, and therefore *Muhamed Bakir* hasten'd so much the more to come up with them, in order, if possible, to surprize them unawares; nor did the *Persians* expect any such thing; and altho' they were upon their Guard, they were nevertheless very much dispirited when they found the Enemy upon them, whom they thought to pay a Visit to before *Candahar*. However, a Battle ensued, in which both Parties fought for some time with great Obsturacy, but at last *Muhamed Bakir* prevail'd and got the Victory by means of his Artillery, and pursu'd the fugitive *Persians*

sians for two Days together, killing a great Number of 'em. Nine thousand Men lay slain in the Field of Battle, and the whole *Persian* Camp with all the Stores, &c. was got as a Booty.

The new-levied Troops contributed most to this Victory by their fighting in close Lines, but when once the *Persians* were brought in Disorder, the *Tartars* breaking in did most Mischief, wherefore they were allow'd to plunder the Camp; and after this, the Army (having first rested one Day for Refreshment) return'd speedily in Triumph before the Town.

Muhamed Bakir sent the Head of the *Chan* of *Zablestan*, who was kill'd in the Battle, into the Town, with some Bags full of Ears which had been cut off from the slain *Persians*, together with this threatening, that if they did not surrender shortly, they should be dealt with in the same manner. This caus'd no small Consternation amongst the besieg'd; but

but very little Damage having been done yet to the Town [or Fortification] and there being likewise a sufficient Store still of Provisions and Ammunition, they resolv'd to defend themselves bravely for some time longer, if peradventure they might still receive some Relief. But *Muhamed Bakir* sent without delay an Express to the *Great-Mogol* and to the *Chan* at *Balch*, with the pleasing News of his Victory. Those Expresses travel, after the *Persian* Custom, upon Dromedaries, which are a sort of Camels, call'd in the *Persian* Togue *Schutturi-Baad*, and in the *Turkish* Language *Jel-Dowesi*, and they rather run with more speed than Horses. In the mean time the Siege was continued with great Diligence, 'till at last a great Piece of the Town Wall and a good deal of the Fortification being batter'd down, nothing remain'd but to attempt a general Assault. The Garrison being animated by the Commander of the Town, was at first

re-

resolved to stand the Assault, but then considering that possibly the same might go against them, and that the Town was very much weaken'd and destroy'd, and there beginning also by that Time to appear a want of Provision and Ammunition, and no Relief coming, they at last resolv'd to come to an Agreement, and to surrender the Town. They consequently sent an Officer to acquaint the Besiegers with their Intention, and *Muhamed Bakir* seem'd to be well pleased with their Proposal, but would agree to nothing 'till the *Kutuvval*, who was resolv'd to defend the Castle longer, had promis'd to surrender at the same Time.

Thus it was agreed upon, that the *Persian* Garrison should march out of the Town with their Baggage ; to have all the Honours of War allow'd in such Cases ; and to be convoy'd for some Miles by the *Tartars* ; but that the great Guns and other warlike Stores should remain

main in the Town. The *Tartars* had indeed concluded to plunder the *Persians* on their March because of their obstinate Defence, but were prevented from doing so by *Muhamed Bakir*, who was not only resolv'd to have his Word and Promise kept inviolate, but also had another private Retson for the same, viz. that he wou'd not quite disoblige the King of *Perſia*, with whom he design'd to make some Terms of Alliance, in case the *Great-Mogol*, whom he knew not to be over-scrupulous in the performing of his Promises, should at some time or other be desirous to have the Town himself, and endeavour to disturb *Muhamed Bakir* in the Possession of the same.

As soon as the Town was conquer'd, *Muhamed Bakir* got the Walls and Fortification repair'd; brought every thing into Order again, and kept a good Number of the foreign Troops, such as were willing to stay, in his Pay, putting his own *Tartars* into Quarters round about him in

the Country, where they had better Accommodation than in their own Country. Next to this he renew'd his Alliance with the *Cham at Balch* and others who had assisted him; but to the *Great-Mogol* he sent a solemn Ambassy, assuring him that he would behave as his Vassal.

The Success of *Muhamed Bakir's* Enterprizes brought such a great Terror upon the *Persians*, that they had no Inclination to try their Fortune any further at War with this victorious Enemy, but rather were bent upon making an Agreement with him, thereby to secure their other Provinces from being molested by him for the future; and *Muhamed Bakir* was exceedingly pleas'd with this Proposal, being desirous to gain Time to set himself firm in his new Conquest. An Agreement was therefore made with the *Persian Schach*, by which *Candahar*, with all the Right, Title and Pretensions which the *Persians* ever had upon the same, was made Cession of to *Muhamed Bakir*; who on his side was

was oblig'd to promise not to molest any further the *Persian* Provinces, as also to prevent *Persia's* being attack'd from that Side by the Great-Mogol. Further Offers were made on the side of *Persia*, viz. great Presents, and to give to him and to his Children the highest Employments in the *Persian* Monarchy, in case he would make an offensive and defensive Alliance with the *Schach*, but *Muhamed Bakir* thought it too soon to let so great an Alteration appear in his Condition, wherefore he kept to the aforesaid Terms; and thus the *Persians* lost entirely that Province and strong Town, whereas on the other hand *Muhamed Bakir* acquir'd, by possessing the same, such a Reputation and Credit, that the Great-Mogol and the King of *Persia* were oblig'd to flatter him by turns. It has nevertheless been discover'd, and *Miri-Ways* too has set it forth in his Manifesto, that the *Schach* privately persecuted *Muhamed Bakir*, endeavouring to take away his Life.



C H A P. III.

The Nativity, Circumcision and Education of Miri-Ways.

Miri-Ways is born in the Year of our Lord 1687.

Ominous Circumstances which happen'd at his Birth.

His Mother's Dream when big with him.
His Education and Undertakings in his Infancy.

He discovers a great Inclination for Learning, particularly to know foreign Histories, and has his Nativity calculated.

Prince Zigan-Areptan is demanded back.
The Condition the Country of the Calmucks then was in.

An Account of the Dalai-Lamma in Tartary.

Bosto-Cham's Difference with Zaim-Cham Prince of the Mongals breaks out into a War, when this latter is beat by a Stratagem of the other.

Bosto-Cham enters into a War with the Emperor of China, by whom his whole Army is defeated.

Prince Zigan-Areptan returns to the Country of the Calmucks.



MONGST these many successful Undertakings which gave much Pleasure to *Muhamed Bakir*, he at last arriv'd at the highest pitch of Joy, when his belov'd Wife, the aforemention'd *Guny*, brought forth a Son which was our *Miri-Ways*; this happen'd in the Year of our Lord 1687.

The said *Guny* had hitherto been barren, and therefore the *Tartarians*, who are very much given to Superstition, look'd upon such slow Production as something extraordinary, believing that Fate had reserv'd something very particular for this young Prince, in that he did not come into the World before his Father had acquired so much Honour and Power by his many Victories. The Mo-

ther

ther likewise pretended, that she felt scarce any Pains in her Labour, and she too concluded from thence that this young Prince would be in time her greatest Delight. But may be that she was so overjoy'd at her becoming a Mother, that she was not very sensible of her Pains in her Labour; or else, that she only feign'd so, to imitate what the Musselmen believe of their Prophet, whom they pretend to have been born in that manner.

However, the foregoing Circumstances set aside, this is certain, that during her Pregnancy she had a very remarkable Dream, it having seem'd to her, that an Eagle flew from out of her Lap, who went rising very high in the Air, and the higher he soar'd the greater he grew, 'till at last he shaded with his Wings all *Persia* and a Part of *India*. This Dream therefore she wou'd explain thus, that Providence wou'd very much exalt this young Prince; and that more particularly he wou'd do great

great Feats in *Persia*, and protect that Country. He was in course educated with his Parents utmost Care, and he did really shew in his tender Years that he had a great Soul, for he undertook nothing of childish, was always friendly, affable and active, and shew'd the greatest Joy when he was to be carried from the *Haram*, or out of the Company of Women into that of Men.

The Situation of *Candahar* being such, that all Merchandizes from *Persia* to the *Indies*, and from the *Indies* to *Persia* must pass through there, he had frequent Opportunities to see a great many Strangers, and sometimes *Europeans*, for which latter he always shew'd a great Esteem. The Merchants also were accustom'd to present some of their Merchandizes to *Muhamed Bakir*; upon their passing there; and it happening at a time that the Pictures of several great Potentates were presented to him, he shew'd the same

to

to the young Prince, and observ'd that he look'd on 'em with great Attention, but coming to that of the King of *Perſia*, he threw it on the Ground with Vehemence, which occasion'd no small Speculation to his Father.

When *Miri-Ways* had attain'd to the Eighth Year of his Age, at which time he (being much inclin'd to Studies) had made himself already pretty much a Master of the *Perſian* and *Arabian* Tongues, the time approach'd for his Circumcifion, and *Muhamed Bakir* made great Preparations to make this Solemnity very pompous. The Musselmen do indeed not look upon Circumcifion as one of their chief Articles of Faith, not one Word being mention'd of the same in the *Alcoran*; but it being an ancient Tradition, and been in Custom amongst the *Arabians* who boast to be descended from *Ismael*, they keep it up with a great many Ceremonies as a Sign of Confirmation of their being re-

receiv'd in the Number of Mussel-men. The Circumcision of *Miri-Ways* was solemniz'd with the following Circumstances, viz. His Father *Muhamed Bakir* sent his Ambassadors to the *Great-Mogol*, to the King of *Persia* and to the *Chams* of *Tartary* his Allies, and to other Princes whose Countries border'd upon his, acquainting them that he was intention'd to have his Son circumcis'd, and inviting them to do Honour to this festival Solemnity by their much-respected Ambassadors. He had the good Fortune too, that Ambassadors from almost all Places arriv'd at *Candahar* at the appointed time, bringing great Presents with them. The Ceremonies were perform'd in the Spring-time, when *Emir Muhamed Bakir* assembled not only the foreign Ambassadors, but also his own Family and Kindred, and all the chief Officers to his Castle, where he treated them with great Variety of dainty Dishes. A great number of wax Candles stood there,

there, adorn'd with all sorts of artificial Flowers and Figures after the *Turkish* manner ; and a great many Musicians were heard to play at Dinner-time, to whose Musick some Bands of *Indian* Women danc'd with several comical Motions and Postures, which lasted all that first Day. The following Day was kept in the same manner, and in the Evening young Prince *Miri-Ways* came in great State from the *Haram* to the said Palace. The Procession was begun by some Columns of Officers of the Army, riding in rich Arms and Cloaths, upon Horses magnificently attir'd. They were follow'd by a number of *Tartarian* Youths carrying a great many wax Candles of all sorts of Colours adorn'd with Images, and some of them play'd upon several sorts of Instruments of Musick. Next appear'd two fine Banners of a green Colour, and a wax Candle of an uncommon Size, viz. fourteen Yards in length, adorn'd with various Colours, Images and
Tin-

Tinzel. Next follow'd ten lesser Candles and two Banners with a new Band of Musicians. Lastly came a large Candle again like the former, which was follow'd by young *Miri-Ways's* Tutor and his Body-horse, as also a great number of Officers, with several fine Sumpter-Horses richly caparison'd. Then appear'd young *Miri-Ways* all alone on Horse-back, having on each side of him an Officer walking on foot; he was dress'd in a Coat of gold Cloth with red Flowers, and his Turbant was adorn'd with two Hern's Feathers fasten'd to a large square Jewel; he had a Sabre on his Side chac'd all over with Diamonds, which the *Great-Mogol* had given him; and a Pusikan of Crystal set in Gold, fasten'd to his Saddle; on his Feet he wore Boots sumptuously adorn'd with Gold and Jewels: and then the Procession was closed with a great Number of Officers again; all the Houses in the Town being finely illuminat'd, as well as the Castle.

50 *The Life and Actions*

As soon as young *Miri-Ways* was come thither, he kiss'd his Father's Hand and paid his Compliments to the whole Assembly, and then they march'd from the Castle to the great Moschey (which was also illuminated all over) in the aforesaid Order, sawe that now *Muhamed Bakir* himself with the whole Assembly accompany'd his Son. In the Moschey the young Prince was circumcis'd by an ancient eminent Officer, and the Foreskin together with the bloody Knife was sent to his Mother *Guny* in a golden Bason, who gave a great Present for it to the Officer. As soon as the Cision was over, and a Powder strew'd upon the Wound to asswage the Pains, the young Prince lifted up his Hands after the Turkish manner, calling out aloud : *God is an only God, and Muhamed is his Prophet.* By this Act he had the Name of *Muhammed Miri-Ways* given him by his Father ; and when all was over, great Acclamations and Rejoycings were heard, with Drums beat-

ing

ing and Pipes playing with all sorts of Musick. Then all the Company being return'd to the Castle in the afore-describ'd Order, a fine artificial Firework after the Eastern manner was let off in the Evening, and after that the Feast lasted for three Days more, not only with Treatings in the Castle and in the *Haram*, but also to the Populace, who had whole Oxen roasted given them, in each of which was a Mutton, in the Mutton a Hen, and in the Hen an Egg. *Muhamed Bakir* order'd besides this, to distribute much Money amongst the Army and to the Poor. There were also in the Castle several Comedians and Juglers who acted their Parts, making the Company laugh by their comical Actions and their odd Gestures and Postures; and thus concluded the whole Feast and Solemnity.

Miri-Ways being now by his Circumcision made a true Musselman, he endeavoured to make himself firm in his Religion by being diligently instructed in the *Alcoran*;

and he, likewise, shewing a great Inclination to be acquainted with the History of foreign Nations, no Expences were stuck at to obtain foreign Books, and to get the same translated into the *Persian* or *Arabian* Language, to which the *English* at *Suratte* contributed very much. Amongst the several Histories that thus came to *Miri-Ways*'s Hands, none pleas'd him more (as afterwards he own'd himself) than the Life of the famous *Cromwell*, at whose Fortune, Success and Cunning he was thoroughly astonish'd. He also learn'd the Mathematicks, and made himself so ready a Master of all the Exercises in Custom amongst the *Persians* and *Tartars*, that he outdid all his Equals in Age, and thereby encreas'd the Hopes which were conceiv'd of him before.

There having also appear'd so many auspicious Presages and Omens at his Birth and in his infant Years, and the superstitious *Tartars* giving much Faith and Credit to such things, *Emir Muhamed Bakir* was induced

duced by the same to endeavour for clearer Information that way. He had been inform'd that an *Iman* or Saint liv'd in a Cave in the Mountains at three Leagues distance from *Candahar*, who was in great Reputation, and famous all the Country over for his Prediction of future Events. So he went to him with his Son and a few Attendants, and found him in a pleasant cool Grotto sitting by the Light of some Lamps amongst a great number of Books and mathematical Instruments. He was a venerable Person whose snowy Hair seem'd to represent the Decay of Time and Transitoriness of Life; but his brisk and lively Face seem'd to be the Trope of the Soul's Immortality. He presently knew the Persons of the two Princes, and told them what they came for, and that he had learn'd already from the Stars that the young Prince (meaning *Miri-Ways*) was design'd by Fate for something very great, but that he would nevertheless enquire of Fate itself about it. He consequently brought

forth eight Dice strung upon two copper Wyres, and with the same he proceeded in various Ways and Manners to hit the right Lot. Next he took forty thin Pieces of Boards, placing them before the Persons present, which Pieces of Boards were written upon on the lower side, and *Muhamed Bakir* was to chuse one of these Boards, and ask his Question which consisted in this ; that he wish'd to know what good or bad Fortune Fate had decreed over the young Prince, his Son, there present. Upon this the *Iman* pronounc'd some Words ; consider'd of the Writing upon the Piece of Board drawn out by him, and then fetch'd a very long and large Book three or four Inches thick, whose Leaves were painted with Variety of Angels, Devils, Dragons and all sorts of Animals, Worms and Insects, partly painted in an agreeable, and partly in horrid Forms and Shapes. This Book he took up several times, muttering at the same time to himself continually, till at last he

he hit on a Figure which he compar'd with the Writing upon the little board, and prognosticated that Fate had decreed this young Prince for a wise and great General, who would maintain with great Prudence, Skill and Bravery the true Musselmanian Religion, and at the same time become a Lord of one of the noblest and most potent Kingdoms of *Asia*. Both Father and Son were overjoy'd at this Answer, and the first of the two gave rich Presents to the *Iman*, who at first declin'd accepting of the same, saying, he did not want 'em, but being much press'd to take 'em he accepted of them to give 'em to the Poor, and then they parted.

Miri-Ways, young as he was, revolv'd this Prophecy very often in his Thoughts, and was almost assur'd that Fate wou'd assist him in whatever he shou'd undertake bravely, wherefore he wish'd nothing so much as to be of such an Age to be able to try his Fortune in the Army,

which inspir'd him from time to time with nothing but Thoughts of War ; and *Zigan-Areptan*, who hitherto had been for the most part at *Candahar*, and very well treated by *Muhamed Bakir*, having receiv'd the News that the great *Contaish, Bosto-Cham*, after having lost the Battle against the *Chinese*, did lead such a poor and miserable Life for about two Years past, that it was believ'd he cou'd not live long ; that likewise his Son *Septembaldius* was dead, having been beheaded by the Emperor of *China*, and that therefore the *Calmucks* wish'd to have *Zigan-Areptan* nigh them, to declare him for their Monarch after *Bosto-Cham's* Death ; from all which Circumstances young *Miri-Ways* imagin'd that a War would unavoidably ensue, he desir'd his Father to let him go thither with *Zigan-Areptan*. But *Muhamed Bakir* being assured that the *Calmucks* as well as the *Bucharians* would acknowledge that Prince for their Sovereign without any Resistance, he
re-

represented to his Son, that there being at that time a profound Peace over all *Asia*, he would have no Opportunity to distinguish himself at War, where he intended to go, nor any where else ; and that he had concluded therefore to send him to the *Great-Mogol's* Court, which in the then Situation of Circumstances wou'd be of more Advantage to him ; that it was not always necessary for a great Hero to have been in the Wars from his Infancy, it being more requisite for such a Person to overcome his Enemy by Skill and Cunning than by Strength of Arms.

Prince *Zigan-Areptan* prepar'd in the mean while for his Journey to the lesser *Buchary*, and we having begun to give an Account of the Affairs of that Country, it will not be improper to proceed. *Bosto-Cham* then having had, some Years after Prince *Zigan-Areptan's* Escape, some Difference with *Zain-Cham*, or *Zusi-Cham*, Prince of the *Mongolians*, and *Amulon Bogdo-*

Cham Emperor of *China* having had notice of the same, immediately endeavour'd to interpose and heal this Breach by his Reputation and Credit, and therefore sent *Averna Alca-naibu* in the Quality of Ambassador to both the differing Princes, desiring them to be reconcil'd by the Mediation of *Dalai-Lamma*. This *Dalai-Lamma*, or Great *Lamma*, is a sort of a Priestly King, and as much, nay more respected by the Calmucks, Mongolians and other Pagan Tartars, than the Pope at *Rome* by the Roman Catholick Christians. He is even call'd God the Father, or the Heavenly God, and the eternal Father. His Place of Residence is in the Capital *Barantola*, upon a high steep Mountain, where he sits in the innermost and darkest Room (which is adorn'd with Gold and Silver, and illuminated with a great many Lamps) upon a Cushion on a rais'd Place, cover'd with the finest Tapistries, and there suffers himself to be ador'd as a God, and to let his

his Feet be kiss'd with the greatest Humility. He receives of all the Heathen *Tartar-Chams* immense Presents. They pretend indeed that he has nothing for his daily Support but an Ounce of Flower made up with Vinegar and a Dish of Tea, but there is no reason to doubt of his being secretly provided with good Dishes. Whenever he meddles in secular Affairs, he sends his *Deva* or Plenipotentiary, who terminates the same pursuant to his Commands.

The Emperor of *China's* Offer having been accepted of by the *Calmucks* as well as by the *Mongolians*, the Ambassadors of both Parties had a meeting with the *Deva*; but those two Ministers contending about the Precedency, and the *Calmuckian* Ambassador pretending that his Master *Bosto-Cham* descended in a direct Line from the famous *Zingi-Cham*, great Grandfather to *Temurleng*, and that his Power exceeded as much that of the *Mongolians* as the Hairs of the Head

Head exceed those of the Eyebrows ; the Ambassador of the *Mongolians* was displeas'd with the Comparison, and reply'd, that there needed nothing else but a good Razor to set 'em both even ; and so the Meeting and Negotiation broke off, notwithstanding all the Endeavours of the *Deva*.

When the Emperor of *China* heard the Conduct of the two Ambassadors, and found that the same was the Cause that his good Intentions had a quite contrary Effect, and easily judg'd that a War betwixt those two Princes was unavoidable, he did not know what to do any further in that case. He knew the Power and undaunted Courage of *Bosto-Cham*, and for that Reason cou'd have wish'd to see him humbled a little ; but he had Reasons to fear, that the *Mongolians* were too weak to be the Instruments thereof ; mean while, he thought it dangerous to have a War on the Borders of his Country, but things happening so, he remitted

mitted the Event to Fate ; however, knowing that the strongest Enemy may sometimes be brought in Confusion by being surpris'd, he insinuated to *Zain-Cham* to fall unawares upon *Bosto-Cham* before he could draw all his Forces together ; and having added to his Insinuations both some Presents, and Promises to assist him in case of Necessity, he prevail'd so far, that *Zain-Cham* enter'd the Calmuckian Country in a great Fury killing whomever he met, insomuch that *Bosto-Cham's* own Brother *Dorzizap* was one of the Slain. *Bosto-Cham* received the News of this when he just late drinking Tea ; and being at first frighten'd and in a great haste to give Orders, he spilt the Tea which he had in his Hand and burnt his Fingers ; but having recover'd himself a little, he said smiling : See what an extraordinary Activity is good for ; had not I been so quick, I should not have burnt my self ; then returning to his usual Calmness, he took good Resolutions

ons immediately. The great Snow that was fall'n prevented at that time any Enterprize of moment, wherefore he only kept his Troops together, who still assembled and encreas'd more and more, for he saw that the *Mongalians* being unacquainted with the Country, wou'd soon enough fall into his hands ; nevertheless to hasten this he got on Horseback, and caus'd a Report to be spread every where, that he wou'd leave every thing and go away, so that they were not to hear of him again till some Years after ; and this he order'd so cunningly, that the *Mongalians* were soon informed of such (pretended) Resolution, for which Reason *Zain-Cham* not only made double-haste, in his March, but also divided his Troops for better Expedition. This was what *Bosto-Cham* fought for, and so he attack'd first eight thousand and next three thousand of the *Mongalians*, and cut them all to Pieces ; after this he fell with his Troops so quick upon the whole

Army

Army of *Zain-Cham*, that an universal Fear over-spread it, insomuch that the same run shamefully away without drawing a Sword ; but *Bosto-Cham* pursu'd and kill'd so many of 'em, that with only the Ears of the Slain and the front Hair of the Horses, nine Camels were loaden and sent back as a Sign of Victory ; besides this he pursu'd them further with thirty thousand Men in such a manner, that they were oblig'd to retire behind the *Chinese Wall*. When the wise Monarch of *China* had heard of this Misfortune of *Zain-Cham*, he diligently endeavour'd with great Presents and by prudent Remonstrations to persuade *Bosto-Cham* to lay freely down his Arms and to be reconciled to his Enemy ; but the ambitious and revengeful *Bosto-Cham* did not know how to make a true use of his Victory, for he sent back the Presents which the Emperor sent him, refusing to hear of a Composition, and demanded that he shou'd

should deliver up *Zain-Cham* with all such as had retir'd into *China*, or he should be oblig'd to declare War against the Emperor himself.

This haughty Answer was taken by the *Chinese* Monarch as a Declaration of War, wherefore he sent some Troops against him, who nevertheless were so unfortunate or cowardly, that twenty thousand *Chinese* were beat by one thousand *Calmucks*; and at another time eighty thousand were defeated and dispers'd by only ten thousand of those *Tartars*. *Amulon-Bogdo-Cham* therefore brought an Army together of three hundred thousand Men and three hundred Cannons, intending to undo his Enemy by so prodigious a number. He also had already compass'd the *Calmucks* with his numerous Troops, and was sure of the Victory, when he still offer'd advantageous Terms of Peace to *Bosta-Cham*; but this latter was so puff'd up by his late Successes, that he valu'd nothing, and despis'd the Danger which

he saw he was in. Battle therefore was given, which *Bosto-Cham* lost, and scarce was able to retire with a few *Calmucks* in the adjacent Mountains. This Misfortune was still the more sensible to him when he heard that his Wife *Any* was gain too upon her Flight, and that the Emperor of *China* had taken her Head with him as a Sign of Triumph ; and finding no Subsistence in those Mountains, where most of his People and Horses were starv'd, he was forc'd to return with a very few into his own Country. His Subjects were entirely dissatisfy'd with him, by reason he was himself the Cause of his own and their Misfortune ; and they grumbled so very publickly that he led afterwards for the most Part a disconsolate Life. At last he resolv'd to send his Son *Septenbaldius* to the *Dalai-Lamma* at *Barantola*, to obtain, if possible, by his Mediation a Composition of all Differences ; but this young Prince was so unfortunate upon his Journey, as to be stopp'd with

with his small Retinue by *Abay-Dolu-Beck, Cham* of the Town *Camull*, tho' a Vassal to *Bosto Cham*, and was sent to *Pekin*, where *Amulon-Bogdo-Cham* caus'd him and all his Attendants to be beheaded, promising Protection to the *Cham* of *Camull*. This melancholy News made *Bosto-Cham* so very much dejected, that some Calmuckian Lords fear'd he wou'd not live long, and there being no nigher Heir than Prince *Zigan-Anreptan*, they let him know, as has been said before, how highly it was necessary that he should be at hand upon *Bosto-Cham's* Decease.

Emir-Mubamed Bakir, who very much lov'd this Prince, and design'd to make his Country happy through him, had offer'd him all Assistance; but seeing that the *Calmucks* themselves sent for him, he only sent two thousand Men with him, promising nevertheless that he wou'd, upon the first Notice of his being any ways disputed the Succession in the Government, send him his Son

Miri-

Miri-Ways (who shew'd so great an Inclination to it) with the Supply of a strong Army, consisting of Troops of his own and his Allies; but desir'd him withall, that in case, and whenever he should, by the divine Providence, arrive to be a Lord of his (*Muhamed Bakir's*) Country, he would maintain the same in its Liberties, and establish good Laws and Order therein; all which was willingly promis'd by *Zigan-Areptan*; and so this latter took his Leave with all the Tokens of a sincere Friendship and Gratitude, and proceeded on his Return for the lesser *Buchary*.





C H A P. IV.

Miri-Ways's Journey to the Court of the Great-Mogol; his Quarrel, Loves-Intrigue, and Marriage there.

Miri-Ways sets out for the Great-Mogol's Court, and arrives there.

The then Great-Mogol, Aureng-Zeb's Journey to Dehli.

Miri-Ways has a Difference with Chiriquilis-Chan, and fights a Duel with the same, by which he acquires still more Esteem.

The Great-Mogol's Birthday is kept, and a Fight of Elephants, on which Occasion Miri-Ways falls in Love with an unknown Beauty, who proved to be the Great-Mogol's great Grand-daughter, whom he finds an Opportunity to speak with, and perceiving her not being adverse to him, sends his Father word of it, who treats by his Ambassador about her,

her, and obtains her being married to
Miri-Ways.

 S for our Prince *Miri-Ways*, the same having now attain'd to the fifteenth Year of his Age, and qualify'd himself pretty much in all necessary Sciences and Exercises, he was oblig'd to go on his Journey to the *Great-Mogol's* Court, in conformity to his Father's Resolution. His whole Retinue and Attendants consisted of about two hundred Persons, and he having a great Desire to view the Countries nigh the Sea, especially the Trade of the *Europeans* whom he had a great Esteem for, he went in the Year 1702 with his Father's Approbation on his way to *Suratte*. This Town is situate upon the River *Tapte* upon the Gulph of *Cambaja* in the Province of *Gusuratte*, and is a great, opulent, and fine Town of Trade, very much and particularly frequented by the *English*, *Dutch*

Dutch and French. The whole Province was formerly a Kingdom, and had its own Kings, but was at last conquer'd by the *Indostans*.

Our Prince was very well receiv'd by the Sultan there, who at the same time was Governor of *Amadabat*; and after having inspected the Counting-houses of the Strangers, and view'd their Ships, he went in company of the Sultan to *Amadabat*, where having likewise view'd the most remarkable things, he went from thence to *Agra*, and was receiv'd and treated in a Princely manner by the Sultan who was Governor there in the Great-Mogol's Name. *Agra* was formerly the Place of Residence of the Great-Mogol; but after *Cha-Gebann* had built a quite new Town by *Debly*, call'd after his own Name, *Gebann-Abad*, the residing-place was chang'd and transferr'd thither (it being too excessive hot at *Agra* in Summer-time) and his Son and Successor *Aureng-Zeb* likewise resided there for the most

most part ; whither also *Miri-Ways* purſu'd his Journey after some Days Rest.

He arriv'd at this great Town in a few Days, but had already heard before, when he was still upon the Road thither, that the *Great-Mogol* was at that time with his whole Court at *Bengala* in the midst of his Army, fearing that the Fire of Discord, which lay smothering in the Ashes amongst his Sons, might break out and play the same Tragedy with him, as he and his Brothers had done with their Father *Gha-Gebann*. Our Prince therefore departed from thence without making himself known, and went to *Bengalen*, where he found the great Monarch of *India* and his Court, in a wide Field, where the many Tents resembled at a distance, a vast Town. *Miri-Ways* having ſent to acquaint the *Great-Mogol* who he was, met with a very favourable Reception from him ; and the Presents he brought being really Royal, consequently very acceptable,

ceptable, he was treated in a distinguishing and sumptuous manner, which kind Behaviour of the Great Mogol to our young Prince, was the Cause of his being much valued too by most of the Omrab's or great Lords ; and he knew particularly well how to insinuate himself in a prudent manner in every body's Love and Esteem.

The then Great Mogol Aureng-Zeb was a Prince of upwards of ninety Years of Age and of great Authority, who having got the Government into his Hands by Subtileness and the Suppression of his three Brothers, whilst his Father was alive, had reign'd for the most part in Peace, not valuing the making of great Conquests : for he us'd to say ; A King who knows to exercise the great Art and Duty of a King in well governing his Subjects, and in the maintaining of the Laws and Justice, may truly be called a King ; but not such, who gets new Subjects with the utter Ruin of his old ones. Nevertheless

vertheless he conquer'd, during his Reign, the Kingdoms *Golconda* and *Visa-pour*, and the Country of *Carnate*. He then at that Age still endeavoured to give Proofs of his being a prudent Ruler, and a great King, and was in course very much belov'd as well as fear'd, and honour'd with the utmost Submission. In foreign Countries he is barely call'd the *Great-Mogol*, and that because his Family descended from the *Mogols*, a *Tartarian* Nation, being properly the lesser *Bucharians*, who formerly had conquer'd this Part of the *Indies*; however, the Natives will not suffer this Title, but call him *Pad-Schach* or *Grand-Signior*, believing to express better by that Word his great Majesty, which they very much prefer to that of the *Turkish* Emperor, or the King of *Persia*. He is otherwise too call'd the Emperor of *Indostan*; and the *Russians* have by a great Ambassy given him the Title of the Great-Emperor of *East-India* and *Indostan*. His Power is arbitrary,

and not limited by any Laws. He is an absolute Lord over the Persons as well as the Goods and Chattels of his Subjects, save that there are still in that Country above an hundred Pagan Princes call'd *Raja's* who only pay him a Tribute ; and even that they do sometimes no further than they please.

The Court having continued for two Months more at *Bengalen*, returned at last to *Dehli* or *Gebann-Abad*. The Entry there was kept with the utmost Magnificence ; for the Army having begun the March, the *Great-Mogol* himself follow'd, sitting under a *Baldachin* upon a Saddle, or rather a Throne, plac'd upon a richly dress'd Elephant ; the Throne was of a Sky-blue Colour shining with Gold. He was follow'd by the *Omrah's* and *Raja's* (amongst whom was our *Miri-Ways*) partly on Horseback, and partly in *Palcky's* or Chairs ; then came a great number of *Mansebdars* and silver Mace-bearers ; and the rest of the

Ar-

Army concluded the March and was quarter'd in certain appointed Places.

Our Prince frequented the Court every Day, as he had done before in the Camp, and got by his good Behaviour so much Favour and Regard of the Great-Mogol and his Grand Vizier *Affad Chan*, that some of the Omrab's, who otherways stood well with their Great Lord and Master, begun, as usual in such cases, to grow jealous of him ; but there was amongst several other *Chiriquilis-Chan*, Brother-in-Law to the fourth Prince of the Great-Mogol's Son, whose Name was *Cambax*, who could not refrain from shewing his Spleen about it in a very uncivil manner ; for when on a certain Day our Prince was going from the Great-Mogol's Castle to his own Palace, he was met by him with a great Train of Servants, who took up so much of the Way, and kept so close together, that our Prince could not move along on his way ; but tho' this

was no small Vexation to the Prince, he was so much Master over himself as to beg very civilly of the *Chan* to acquaint him in what he had deserved such ill Treatment from his People? The haughty *Chan*, who by reason of his being related to the Prince of the Great-Mogol, was so puffed up with Pride, that he valued other People very little, did not so much as vouchsafe him an Answer, but only commanded his People to let the fugitive *Tartar* (so he call'd our Prince) go along. The Prince upon this wou'd have drawn his Scimiter immediately upon this arrogant *Chan*, but refrain'd by the Respect he bore for the Royal Castle, he went along through the midst of the *Chan's* People to his own Palace, without replying one Word. However as it was an Injury which he was the less able to put up, in that it had been done to him who was a Guest, and within the Royal Castle, in sight of a great many People, he no sooner was arriv'd

riv'd at his own Home but he wrote the following Lines and sent 'em to Chiriquilis-Chan.

Prince *Miri-Ways* of *Candahar* challenges the proud *Chiriquilis-Chan* by these to a Combat, telling him:

I Would have punish'd thine abominable Uncivility and stinking Pride immediately upon the Spot where thou didst bravado and affront, not only the Descent of my self, but also that of our Majestical and resplendent Padi-Shahi, had not the great Respect which I have for him and for his Royal Castle detain'd me. But know, that I am now resolv'd to do my self Justice, and revenge my self upon thy Caprice, and to punish thy Wickedness and Lying. I will shew thee, that I am no fugitive Hunter of wild Beasts as thou art, who canst do nothing but to run up and down through Bushes and Hedges to catch wild Creatures whom thou most resemblest. Thou shalt rather find that

I can hunt Hero's and am a Breaker
of the Strong. Come therefore to-mor-
row Morning at the first Glance of Au-
rora to the Place of Combat, which is
to be upon the little round Hill before
the Town, where we will fight for the
Bravery and the Preference of Descent
and Nation ; and our Servants shall be
Spectators at the Foot of the Hill, and
see what a Fog of Dust and a hot Cloud
of Lightning shall be raised by our
Fight ; and thou shalt learn what the
Children of those People whom I have
the Happiness to be descended from, are
able to do ; for their Men are like
Mountains, and their Horses like Ri-
vers. Thou'l take measure according
to what I've now told.

Given in the fine Place of Resi-
dence of the resplendent Padi
Shabi Gebann-Abad on the 5th
Day of the Arabian Month
Dzbul-Hhaedschdschi of the Year
1112 after the *Hedschra* (Hegira
or Flight) of our Prophet and
Lord Muhhammed, to whom God
grant Mercy and Favour.

The

The proud *Chiriquilis-Chan* was ready to burst for Anger about this Letter; yet vouchsafed so much for Answer; That tho' he was not us'd to fight with Children, he wou'd nevertheless come to teach him how to deal with Persons of his Condition: But our Prince laugh'd at this Folly, and commanded every thing to be got ready that he might mount his Horse at the break of Day. His chief Governor having heard of it, endeavour'd to prevent his fighting; but being inform'd how despicably *Chiriquilis-Chan* had treated our Prince, he approv'd his just Resentment, and got himself ready to accompany the Prince, together with the greatest Part of his Courtiers, to the Place of Combat. Being arriv'd in the Morning upon the little round Hill, they were oblig'd to wait above an Hour before *Chiriquilis-Chan* appear'd, who being come at last, was told by the Prince, that he saw before him one whom he design'd to treat like a Child, but

that he begg'd of him to fight bravely, that he (our Prince) might have the more Honour, in case he, as a Child, shou'd have the good Fortune to bring an unreasonable Man to Reason. *Chiriquilis-Chan* was somewhat touch'd by this Compliment, but his Pride wou'd not suffer him to answer one Word; so he made ready to attack the Prince with his Lance, but the Prince knew so artfully to turn his Horse, that he very dexterously avoided the Throw, but then immediately threw his Lance above the Breast through the Shoulder of the *Chan*, who grew so inrag'd at this first Blow, that he drew the Lance out of the Wound and took to his Scimiter. The Prince call'd to him, that since he was pretty much wounded, he should first get himself look'd after, and when cured, to pursue the Duel, for he desir'd no Advantage; but the *Chan*, without replying one Word, attack'd him so quickly a second time, with his Scimiter, that he had scarce time to draw

draw his. A hot Duel ensued upon this, but the Prince knew so skillfully to avoid the Blows of his Enemy, and to put him thereby out of Breath, especially when he had lost a great deal of Blood out of his Wound, that he was scarce any more able to hold his Scimeter when the Prince once more offer'd him the first Proposal; but the *Chan* growing more inrag'd at this, and endeavouring to give the Prince a Blow over his Head with the greatest Fury, was so unfortunate, that as soon as the Prince had parry'd out the same, he receiv'd himself such a Blow over his Head, that he dropt from his Horse. Upon this the victorious Prince return'd to Town without touching him any further, and was so magnanimous as to send one of his own Surgeons to preserve, if possible, his Life.

The Report of this Duel had soon reach'd the Ears of the Great-Mogol, which the Prince having got presently notice of by the Grand Vizier,

and being likewise informed that the wounded *Chiriquilis-Chan* was recovering, whose Wounds the Surgeons did not deem to be mortal, he went to Court to pay his Respects to the *Great-Mogol* as usual, and to tell him the Cause of the Quarrel; so, having according to Custom made a deep Bow, touching with his Hands the Floor of the Room, he acquainted him how he had been forc'd to fight a Duel with the *Chan*, who had affronted not only him, but also the illustrious House and Family of his Majesty himself. The *Great-Mogol* heard him favourably, admir'd his Bravery, and commended him for his maintaining the Honour of his House; and hearing that the *Chan* was still living, he commanded one of the Attendants to go and fetch his Head; but our Prince fell at his Feet and most humbly begg'd for his Life, nor did he rise before he had obtain'd it. From that time afterwards no body dar'd so much as to look sour upon the Prince, it being

being seen publickly how he was esteem'd by the *Great-Mogol*.

A few Days after happen'd to be the Birth-day of this Great Monarch, who on that Day appear'd on a splendid Throne which was supported by six large Feet of massie Gold, and all covered over with Rubies, Emeralds and Diamonds, the value of which is computed at twenty Millions. His Father *Cha-Gebann* got the same made, that the great number of Diamonds might appear which he had been so long time a gathering; but the said Throne is of more Value than Art, for save the two great Peacocks which are all cover'd with Pearls and Precious Stones, and made by an *European* Artist, nothing of curious or artful is to be seen at it. The Grand-Signior himself was, according to Custom, dress'd in a magnificent Suit of white Sattin Cloaths, wrought with little Flowers of Gold and Silk. His Turbant was of gold Cloth, and on the Top of it a Bush of Heron's

Fea-

Feathers set with Diamonds of an uncommon Size and Value, and with an Oriental Topaze not to be parallel'd, shining like the Sun. From his Neck to his Belly hung down a Row of the largest Pearls. Round about his Throne were to be seen all the *Omrah's* (within Rails of massy Silver) under a Canopy of gold Brocade with gold Fringes, and there our *Miri-Ways* had his Place not far from the Grand-Vizier. The Feast lasted some Days; but on the third Day the *Great-Mogol*, as customary, caus'd himself to be weigh'd; the Scales as well as the great Weights were all of massy Gold chac'd with Diamonds on the Corners. Upon this Occasion *Miri-Ways* deliver'd the valuable Presents receiv'd for that purpose from his Father; and at the same time, when the *Omrah's* had given them some Presents of Gold, made in the Shape of Nuts, Almonds and other such like Fruit, he receiv'd a very fine Dress of Honour, and a Turbant of a great Value.

On

On the next Day there was a Fight of Elephants, at which were present not only the Great-Mogol and the Omrah's, but also the Princesses and Ladies from the Seraglio, tho' these latter look'd on for the most part cover'd from the Windows. There was a Partition-Wall made in the midst of the Court-yard of the thickness of four Foot, and five or six Foot high, and the Elephants that were to fight together were on each side of the same, govern'd by their Leaders with a Hook; who also encourag'd 'em to fight, sometimes by fair Words and sometimes by scolding; so they went against the said Wall and gave one another great Blows and Knocks with their Trunks, their Heads and their Teeth, 'till at last the Wall fell down, and then they drove one another with such Fury, that nothing cou'd part them but the *Cherky's*, which is a certain sort of artificial Fire. 'Tis easy to be imagin'd that their Leaders must keep themselves very

very close and fast on the top of those Elephants, or else they might easily, in falling down, be trampled to Death by those inrag'd Creatures.

At this Spectacle our *Miri-Ways* lost his Liberty, which hitherto he had preserv'd; for, seeing at a Window a young Beauty, who caus'd within his Heart quite other Motions than what hitherto he had ever felt, he fix'd his Eyes so constantly upon her, that he was very little attent upon the Fight of the Elephants. Fain wou'd he have known who she was, but he wanted Courage to ask, and if he had, he wou'd have gotten no satisfactory Answer; for the Royal Seraglio or residing Place of the Ladies is so well guard-ed, that none of the male Sex, but only Eunuchs, enter the same, and no body can ever know what Persons are lock'd up there; nevertheless, he being resolv'd to know who this Beauty was, he took notice of the Window and Place where she stood, altho' he did not know then by

by what means he might get further Information. At last he remember'd that one of his Knights, who came with him from *Candahar*, was a fly and crafty Person, and had made Acquaintance with one of the Great-Mogol's black Eunuchs; so he order'd him that very Night to come before him, and then intrusted him in Confidence, that he had seen a Beauty looking from the Seraglio, whom he wou'd fain know of, whether she was one of the Great-Mogol's Wives or Concubines, or neither; (for there are all sorts of Ladies brought up in the Seraglio) and therefore he desir'd him to learn of his Friend the Eunuch who she was, that stood on such a Window, at the right hand, as he describ'd, looking on the Fight of the Elephants, promising withal a great Reward to him if he cou'd bring a certain Information of the same. The Knight, who easily perceiv'd that this Affair was of much Importance to the Prince, went the following Day

Day to his Friend the Eunuch, and learn'd, upon Description of the aforesaid Window, that it was Prince *Mathoudin's* youngest Daughter, who was call'd after her great Aunt *Rauchanara-Begum* or the Light of Princesses; and Prince *Mathoudin* was the second Son of *Chab-Alem*, who was the Great-Mogol's eldest Son. Beside all this, the Eunuch told that himself had the chief Care of her.

As soon as this News was reported to the Prince, he endeavour'd by means of the said Knight to speak with the said Eunuch; and then having made him a handsome Present, he desir'd, that, since the Princess was under no Engagement, but only in the Seraglio to have her Education there, he wou'd procure him an Opportunity of speaking with her in private, promising to oblige him, in return, in any thing he should wish. The Eunuch at first represented the Danger he wou'd be in, shou'd he be catch'd in
the

the Seraglio, together with the Impossibility of speaking with her out of the said Place ; but the Prince having added a valuable Jewel to his first Present, and requesting once more of him to use his utmost Endeavours to bring this Affair about, the Fellow was at last induc'd to a Promise, that he wou'd think of some Means to satisfy his Desire. The following Day he came again to the Prince, telling him how he had by chance had an Opportunity to speak of him to *Rauchanara-Begum*, whom he had been oblig'd to inform where the Prince stood on the Day of the Fight of the Elephants ; and that he had perceiv'd she was not averse to him, being she had so particularly enquir'd after him ; so, she being a great Lover of Pearls, he knew no better Expedient for the Prince, than to come into the Seraglio disguis'd in the Habit of a Pearl Merchant, when he wou'd privately carry him to a Place where he might speak with the Princess alone.

This

This was pleasing News to the Prince, who chose presently a Parcel of the best Pearls he was poss'd of, and, dress'd like a *Benjanian Merchant*, was carried that Afternoon into the Seraglio. At first the Princess took him to be really what he represented, but they two being left together alone, he fell at her Feet, and discovering who he was, assur'd her that from the first Moment he had seen her, he had been oblig'd to adore her, wishing for nothing else than that Fate might have design'd such a Miracle of Beauty for him. The Princess, who had no Dislike to his Person, and who, tho' it was but the second time that she saw him, felt a secret Inclination for him, seem'd at first surpris'd at his Boldness, but did, however, answer him thus: Prince, I did not expect to see you here, but if it be true that you do love me, be so kind as to fly immediately from the Danger you are in; at present I can tell you nothing else than that I am un-

unengag'd, and only educated here; if therefore my Person is of as much Importance to you, as you pretend, speak to my Father and Grandfather, from whose Resolutions mine depend; 'tis to be supposed the *Padseab* or Grand-Signior will not deny your Request; but in case you have not a mind to bring at once me and your self into Danger, I once more beg and hope you'll retire from hence immediately. The Prince was oblig'd to submit to the Princess's Command, tho' he thought it very severe, but desir'd her before he went away to accept of some large Pearls which he presented her with, and then having kiss'd her Hands, he took his Leave of her and departed very much satisfied; and was, in the said Disguise of a Merchant, carried back out of the Seraglio undiscover'd.

No sooner was he return'd from out of the Seraglio to his own Palace but he sent immediately an Express to *Candahar*, acquainting his Father

Father how his Affairs stood in *Debli*, and that he had pitch'd upon a Beauty for his Wife, who was one of the *Great-Mogol's* Family and not averse to him, wherefore he begg'd of him to send an Embassy to the *Great-Mogol* to desire the said Princess for his Wife, he being assur'd that the *Great-Mogol* wou'd not deny him the same. Mean while he neglected no Opportunity to make his Court to Prince *Mathoudin*, as well as to *Chab-Alem* Father of this latter, and Son to the *Great-Mogol*, in order to insinuate himself in their several Favours. No less did he keep up a Correspondence with the Princess in the Seraglio, and acquainted her by Letters of the Resolution he had taken. When *Emir Muhamed Bakir* had heard his Son's Intentions, he judg'd the propos'd Marriage very advantageous, and therefore sent a solemn Embassy with a great many valuable Presents to the *Great-Mogol*, demanding the said Princess for our *Miri-Ways*. Upon the Arrival

rival of those Ambassadors at *Dehli*, the Prince first disclos'd their Proposal to the Grand-Vizier, who having a great Affection for him, gave him the Promise that he wou'd, if Occasion be, promote that Affair by the Grand-Signior; but *Aureng-Zeb* was very much pleased at the Proposal of the said Ambassadors, and proposing it again to his Son and Grandson *Chab-Alem* and *Mathoudin*, receiv'd their several Consents immediately.

The Articles of Marriage were no sooner agreed upon but the Nuptials were celebrated after the *Mahometan* manner with great Pomp and Solemnity, and the old *Great-Mogol*, who lov'd *Miri-Ways* as if he had been his own Son, shew'd himself, notwithstanding his great Age, very merry and pleased at this Feast; after which *Rauchanara-Begum* wishing as well as her Parents that she might tarry a while longer at *Indostan*, our Prince again desir'd his Father's Consent, and obtain'd his Leave

Leave for continuing two Years more at the Great-Mogol's Court, notwithstanding every body at *Candahar* wish'd to see this new-married Couple quickly. He had consequently a great Court and Retinue, and scarce a Year was passed when his Wife brought him a Son (in the Year of our Lord 1704) to the great Joy of both Courts.



C H A P. V.

Great Revolution in the Great-Mogol's Country.

The Discord amongst the Great-Mogol's Sons is the Reason that Miri-Ways takes his Leave of the Court.

The Great-Mogol's Sickness causes great Disturbances.

His youngest Son Sultan Cambax makes himself Master of the Kingdom of Visa-pour, but the Great-Mogol dying in the

the mean time, his second Son Azem-Dara sets himself on the Throne.

The Great-Mogol's eldest Son's Chah-Alem's Alliance with Miri-Ways, who comes to his Assistance with 20000 Men.

Chah-Alem's Conduct and Progress.

Azem Dara's Army being defeated Chah-Alem maintains the Throne.

Prince Zigan-Areptan is during this Time made Great-Contaish by the Calmucks and Bucharians, and of the Disposition he made in that Country.

Miri-Ways's Father and Mother happen to die.



Bout this time the Fire of Discord and Jealousy, which still continued glowing under the Ashes at the Court of Indostan, began to break out more and more. The Great-Mogol had then still four Sons living, viz. Sultan Chah-Halem or Schach-Alem, Sultan Mazum or Azem-Dara, Sultan Ekbar or Akbar, and lastly, Sultan Cambax. Another Son, who was the eldest of all, had been

been sent by his Father a long time before to the Fortress of Gualeor, where 'tis suppos'd he was dispatch'd by the known Drink call'd *Pouft* (which is a Drink they usually give to captive Princes, and of that nature to make those that take it die by Degrees) for nothing has been heard of him ever since. His Crime consisted in having form'd great Designs in view ; talking in an imperious manner to his Father, and going over at last to his Father's Brother Sultan *Sujah*, who was his Father's Enemy, for which Reason he was at his Return laid hold on and put in Prison. *Aureng-Zeb* had, upon this Occasion, given to his Son *Chab-Alem* this Warning, viz. that to govern was a ticklish Affair, and that Kings were oblig'd to be jealous of their own Shadows ; wherefore he ought to take Care never to give the like Cause for such Proceedings against himself. But notwithstanding this Advice, which really may serve for a general and standing

standing Warning in those Countries, and notwithstanding what happen'd as aforesaid, the Disturbances amongst the four Sons of *Aureng-Zeb* begun even in their Father's Life-time; for the third of them call'd *Ekbar* or *Akbar* (whom the Father had already declared for his Successor to the Empire, and for that reason married him to his eldest Brother's *Dara-Chah*'s Daughter, as also taken a particular Care of his Education) having form'd a Party, made a great Rebellion; but the whole Army coming upon him, and he seeing that he cou'd not bring about his Design, made his Escape into *Persia*, where he died a few Years after. This Disturbance, however, brought such a Fear upon the old *Great-Mogol*, that he encreas'd his Army, and kept always afterwards in the midst of the same. He march'd with the said Army, in the Year of our Lord 1706, into the Kingdom of *Decan*, and for the most part kept nigh the strong Town

Amadangoar. He had given to his eldest Son *Chah-Alem*, a large Government in *Indostan*, who having kept quiet during the Time of the said Troubles, was continued in the said Government unmolested, but the other two Sons he kept constantly nigh him, and had all their Motions closely observ'd.

Our *Miri-Ways* foreseeing that there would be great Commotions in the Empire upon the *Great-Mogol's* Death, and believing that he might be able to profit something from the same, thought proper to go back to *Candahar* with his Wife, and that rather because the two Years which his Father had allow'd him to stay in *India* were expir'd. He therefore took his Leave of the Grand-Signior, and having receiv'd rich Presents from him and the several *Omrah's*, was very favourably dismiss'd ; but he did nevertheless stay almost half a Year with his Wife's Grandfather at his Place of Government, where several things were con-

consulted, Measures taken, and an Alliance to their mutual Advantage concluded with respect to future Events. Nor was it long after when the News came that the *Great-Mogol* was fallen very ill (which happen'd on the 7th of February 1707) insomuch that he cou'd not, as usual, shew himself to the People, which had caus'd some Mutinies and Rebellions amongst the Army, of which the Fact was thus :

Azem-Dara, or Sultan *Mazum*, a brave but proud Prince, having got some Difference with his younger Brother Sultan *Cambax*, who was in the Camp with him, as has been said before, they went publickly a fighting, which cost the Lives of twenty of their People. When the *Great-Mogol* heard of this, he commanded the Grand Vizier *Affed-Chan* to appease the Disturbance, and to acquaint his Sons in his Name, that it was his Will and Pleasure that *Azem-Dara* shou'd have the Kingdoms *Decan*, *Aureng-abad* and *Bram-*

pour, with some other Countries as far as the River *Noarboda*; and that *Cambax* shou'd have the Kingdoms *Visapour* and *Golconda*, with the Country *Carnate*, which they were to take respectively in Possession, and reign over them after his Death; so, the Grand-Vizier brought it about that both Princes obey'd to this Command of their Father.

Sultan *Cambax* went in great haste to the Town *Visapour*, took the Castle there by Force, levied Troops, and then took the whole Kingdom; to which the neighbouring *Raja's* or Pagan Princes, but more especially the chief Ministers of the last King of *Visapour*, whom the *Great-Mogol* got dispatch'd by Poison, contributed very much, so that he got in a little time an Army of thirty thousand Men, Cavalry. He also wrote civil and kind Letters to some Governors, and in particular to *Daoud-Chan*, Vice-Roy of *Carnate*, whom he flatter'd above all the rest; but this latter not knowing who would

would be the most successful of the three Brothers, would not presently declare for him ; Nevertheless, not to disoblige him, he sent him five *Lecs Roupies*, or a hundred and fifty thousand Crowns..

Azem-Dara on the other hand being sure that his Father lay a dying, absented himself upon his Friend's the Grand-Vizier's Advice, only at the Distance of a few Days Journey ; and the Great-Mogol *Aurengr-Zeb* died actually four Days after, viz. on the 4th of March at one of the Clock in the Afternoon, after he had given Commands for the opening of his Treasures, and the paying to the Soldiers all their Arrears. Some of those who were most intimate with him had advis'd him to declare his eldest Son *Chah-Alem* publickly for his Successor, but he said nothing in Reply but the following Words : *I do appoint him King of Indostan, but his reigning depends from God.* A horrid Tempest arose a few Moments before his

Death, which continued till late at Night, and so great was the Storm that all the Tents in the Camp were blown down ; a great many Trees torē up by the Root ; several whole Villages overthrown, and some Herds of Cattle in the Fields were stifled with the excessive Dust, in a terrible, astonishing manner.

Scarce was the Great-Mogol ex-pir'd, but his Son *Azem-Dara* return'd, and arriving in the Camp on the following Day after his Father's Death, he went into the Royal Tents, where he was waited on by the Grand-Vizier and the other chief Officers. Some Days after, he seated himself on the Throne, and got himself to be proclaim'd *Pad-schah* or Grand-Signior, by the Name of *Azem-Chah* ; he also gave his Sons new Titles from the Countries allotted them, and caus'd a new Coin to be made. He likewise order'd the Body of his deceas'd Father to be carried under a Canopy, and with a Guard

Guard of four thousand Men, to *Aureng-Abad*, to be put there in the fine Vault prepar'd in his Father's Life-time by his own Orders. After this he sent Troops on the Borders of the Country to intercept all Letters and Dispatches, and to hinder all Persons whatsoever from passing to and fro. To the Governors of the Provinces, as also to the Generals of the Army, he gave Presents, but in particular to *Daoud-Chan*, Governor of *Carnate*, whose Allowance he likewise augmented, and even offered him to appoint him Vice-roy of *Visapour*, which Kingdom his Brother Sultan *Cambax* had taken in Possession. But soon after he mismanag'd Matters through his Pride, for he wrote to all the Princes of *Indostan*, that the Crown was his, and he desir'd none of their Assistance, but that as soon as he shou'd have overcome his Enemies, he wou'd know how to revenge himself upon those, who at any time had been against him. He treated the Lords

and Ministers of the first Rank with great Haughtiness, not considering their Services past or present; insomuch, that when the General *Chiriquilis-Chan*, who was likewise of a proud and impatient Temper (being the same who had the Difference with *Miri-Ways*, as has been told before) represented to him at some convenient Opportunity, what ill Consequences might ensue, should he continue to treat his Subjects with such Pride and Fierceness, he receiv'd such a rude Answer, that he quitted the Army with all the Troops under his Command. *Azem-Dara* sent *Dulcifer-Chan* with some Troops after him to bring him back by fair Means or by Force; but when fair Words had been employ'd in vain, and *Dulcifer-Chan* wou'd make use of Force, it came to an Engagement, in which this latter was worsted.

Chah-Alem had, in the mean while, consulted and taken Measures with *Miri-Ways* against the expected Decease

cease of his Father, and concluded an Alliance. However, *Miri-Ways* was set out with his whole Court for *Candahar* before the Troubles commenc'd, and was receiv'd there with great Rejoycings. *Emir Muhamed Bakir* and his Wife *Guny* were so full of Joy on account of his safe Return, that they went publickly to give God Thanks, and order'd great Sums of Money to the Poor. But when the News came of the great Troubles in *Indostan*, and that *Azem-Dara* had plac'd himself upon the Throne, they easily judg'd that this wou'd occasion the shedding of much Blood, and that they must hasten to send *Chab-Alem* timely Assistance, pursuant to the Alliance concluded between that Prince and *Miri-Ways*; which Alliance purported, that *Muhamed Bakir* shou'd assist *Chab-Alem* at first with twenty thousand Men, but if need be with his whole Power; and *Chab-Alem* on his Part, not only relinquish'd his Right, and freed *Muhamed Bakir* from

being a Fief, acknowledging him as a sovereign Prince, but promis'd beside to give and put him in the Possession of some Countries joining to the Province of *Candahar*. This Affair requiring Haste, the twenty thousand Men were soon rais'd, and the Command of 'em given to *Miri-Ways*, who did not delay to join *Chah-Alem* with his Troops, when he had first beat and dispers'd the Troops of *Azem-Dara*, who oppos'd his Passage on the Borders of the Country.

Chah-Alem was a prudent Prince, of great Circumspection, and behav'd himself quite otherways than his Brother *Azem-Dara*. Many of the *Rasboutian* and other Princes offer'd him their Troops without any Payment or Expences, and he in Return released them of the Tribute which his Father impos'd on them, giving them Presents besides. He sent very obliging Letters to several of the Generals and Governors, exhorting them

them to incline to no Party till he had finish'd with *Azem-Dara*. No less did he write to his said Brother, saying, That he cou'd not enough admire his Conduct, in giving Occasion, that they two, who both of 'em were already much in Years, and therefore ought to seek for Rest, must be in a Quarrel together, which cou'd not be ended but by shedding a great deal of the Subjects Blood; that he (*Azem-Dara*) knew very well, his Father had on his Death-bed appointed him (*Chah-Alem*) King of *Indostan*, and that he was very willing to leave him in a quiet Possession of such Countries as were apportion'd to him by their Father, provided he wou'd comply. In the mean time he march'd with his Army, which was reinforc'd by the Troops of *Miri-Ways*, streightways to *Debli*, and drew on his March still more and more Troops from all sides to his Army, but more especially of the Nations of the *Rasboutes* and *Patanes*, which are reputed the best

best Soldiers in the Indies. When he was arriv'd at *Dehli*, and the Town had receiv'd him with Joy, he feated himself on the magnificent Throne made by his Grandfather *Chab-Gehan*, and possess'd hitherto by his Father *Aureng-Zeb*. *Hassameddin* the eldest of his four Sons came likewise with a great Army from *Bengalen* to his Assistance, and had taken in his March the City of *Agra*; the Commander of which, who, for the promoting of *Azam-Dara's* Interest, had detain'd some Letters, he caus'd to be put to Death.

Sultan *Cambax* prepar'd likewise for War; but *Chab-Alem* having assur'd him that he wou'd be as a Father to him and protect him in the Possession apportion'd to him by their Father, he was appeas'd, and got himself crown'd King of *Visapour*, sending his Son with eighteen thousand Men, Cavalry, to take Possession of the Kingdom of *Golconda*, which likewise, with the Revenue
of

of twenty five leck *Roupies*, or one Million two hundred and fifty thousand Crowns, were deliver'd up immediately by the Governor *Rustan-Deli-Chan*.

Not long after this, in the Month of *April*, came Sultan *Azem-Dara* with an Army of an hundred and fifty thousand Men to *Aurengabad*, where he rested for eight Days, and then continued his March, leaving his Wives behind him there, together with the Grand-Vizier who cou'd not follow on so fast because of his great Age. *Chab-Alem* intended to march against him in his own Person, but was advis'd by *Miri-Ways* and the *Rasboutian* Princes to mind the preserving of his Person, and rather give the Command to his two Sons *Hassameddin* and *Mathoudin*, who already had given sufficient Proofs of their warlike Experience and Bravery. So he went to *Agra* to make further Preparations for War, but his Army advanc'd more and more against that

of *Azem-Dara*, and at last met with the same on the 20th of June near the River *Noarboda*, being commanded by *Azem-Dara*'s two Sons.

Chak-Alem's Army was presently put into Order of Battle ; Prince *Mathoudin*, *Miri-Ways*'s Father-in-Law, commanded the right Wing; *Miri-Ways* the left, and the eldest Prince *Hassameddin* the Body of the Army, and a bloody Battle soon ensued, in which by the Bravery and Conduct of the three Princes, the Enemy's Army was so totally beat, that no less than an hundred and forty four thousand Men were kill'd on the Spot, and scarce six thousand escap'd. Upon this *Azem-Dara* fearing to fall into his Brother's Hands, he, in Despair, stabb'd himself upon his Flight with a Dagger, thus quitting by his Death all Pretensions to the Empire. So the whole Country being after this restor'd to its former Tranquility, our *Miri-Ways* took his Leave of the new Great-Mogol, who, after having much

much extoll'd his prudent and brave Conduct, order'd him very rich Presents for himself and Father, and then our Prince return'd with his remaining Troops to *Candabar*, where he was welcomed with great Rejoycings.

During these Transactions, the News arriv'd too from *Zigan-Arep-tan* of his being made Great-*Contaish*; for this Prince was scarce arriv'd in the lesser *Buchary*, when he heard that as soon as *Bosto-Cham* had been inform'd of his Son's being put to Death by *Amulon-Bogdo-Cham*, Emperor of *China*, he took Poyson and died; so he shew'd himself to the *Calmucks*, and desir'd to succeed the deceas'd *Contaish* in the Government, as the nighest Heir. When the *Calmucks* saw him again, whom they had lov'd from his Infancy, they were very glad of his Presence, and very readily proffer'd to swear Fealty to him, especially when they saw that some great Men had already espous'd his Party. The *Bucharians* fol-

follow'd their Example, and such Provinces as opposed the same were soon subdued. Thus he having been acknowledg'd by all the Representatives as their *Contaish* or Monarch, they carried him according to Custom, on a Day appointed, into a pleasant and finely situated little Wood, consisting of no more than about an hundred very thick and shady Trees, where a Feast was kept for several Days together, and that being ended he had the Title of a Great-*Contaish* conferr'd on him in a publick manner, with strict Orders that no body should presume to call him otherways on pain of Death. His first Endeavours were to establish the following free Disposition of Government, according to the Promise he had given to *Muhamed Bakir*, viz. He appointed divers Classes of Magistrates, each of whom was always dependent from and under the Inspection of the next; so that the most inferior rul'd ten Houses or Families, the second an hun-

hundred, and the third a thousand; and all of 'em in each District to depend again from a General which the *Great-Contaish* commonly chuses from amongst the Tribe of the old *Bucharian Princes*. Those Generals decide all Differences which happen amongst the Subjects, and then make their Report of it to the *Contaish*. Under this Form of Government they live in the greatest Concord. The said *Contaish* is an eminent Prince, possessing many Merits and great Wisdom; he is longanimous and much inclin'd to Lenity, but at the same time of great Courage; for having wag'd a vigorous War with the Emperor of *China*, *Amulon-Bogdo-Cham*, he forc'd him to sue for Peace, and in order to obtain the same, to pay a vast Sum of Money for the Expences of the War, and to deliver beside a Present of two thousand handsome Maidens. He lost one of his Eyes by a chance Shot of one of his Servants when he was a hunt

hunting, but this does not hinder his being quick-sighted enough and penetrating in his Affairs, which acquires him the Love and Respect of all his Neighbours.

This News caus'd great Joy at *Candahar*, and more particularly was it pleasing to *Emir Muhamed-Bakir*; who lov'd his Country so extreamly, that he had the same still at Heart tho' absent; but it happen'd in a few Years after, that he was surpris'd by Death. He died in the Year of our Lord 1712 of a Fever, which no Physician, altho' he had some from *Arabia* at his Court, cou'd cure; and scarce was a Year more past away, when his Wife *Guny* likewise died; so that our *Miri-Ways* cou'd all this while not think of any thing else but to pay the last Honour to them in their Funerals, which he did after the *Mohemetan* manner, with great Solemnity and Pomp.

Before

Before *Emir Muhamed Bakir* died, he sent for the rest of his Sons which he had by his other Wives and Concubines, and in their Presence, he, with the Concurrence of all the great Men of his Court, appointed our *Miri-Ways* to be his Successor, commanding and exhorting them to acknowledge him as their Liege-Lord ; and for a Maintenance of his other Sons he had appointed some Lands and Revenues.

Not long after *Miri-Ways* was frighten'd again, for his Consort *Rauchanara-Begum* being brought to Bed of her third Son, fell very ill. She did indeed recover at last, but all these sad Accidents did nevertheless prevent his thinking of some great Enterprize, which otherwise his innate Ambition always prompted him to. He brought, however, in the mean while, a good Army together, and encreas'd the same from time to time in such a manner, that the *Perians* begun to conceive some

Inquietude about it; wherefore the King of *Persia*, Sultan *Hoffem*, who was threaten'd with a great many Troubles in his Dominions, offer'd him, upon the Advice of his Ministers, the chief Command over all his Troops, to draw him thereby over into his Interest. This Proffer was exceeding welcome to him, who foresaw very well what Advantage this might be to him in time, when in *Persia* too he cou'd get a Finger in the Pye. He accepted therefore of the same so far as not to be oblig'd to take the Command upon himself but when some War of Moment shou'd ensue; and in the mean while he was busie with some bordering Chiefs, whose Countries the Great-Mogol had, according to his Agreement, given up to be incorporated with the Province of *Candahar*, which they not being willing to submit to, he soon reduc'd them and forc'd them to acknowledge him for their Lord. No less was he, after this, intent

intent upon making the Town *Candahar* much stronger still, according to the Plan given him by some *Europeans* whom he had in his Service ; and to prevent the degenerating of his Soldiers by Idleness, he sent them in Company with the *Uzbegians* his Allies upon several Incursions, upon which they plunder'd many a *Caravane*, and return'd with rich Booty.





C H A P. VI.

New Troubles and Rebellion in the Great-Mogol's Realms, the happy Success whereof creates a Desire in Miri-Ways to overthrow Persia in the same manner ; so he conquers the Town and Province Kirman.

Great Rebellion in the Great-Mogol's Empire.

Miri-Ways's Reflections upon the same, and his Temper.

Two chief Sects amongst the Muhame-tans ; the Sunites and the Alishirs, and their mutual mortal Hatred of each other.

The King of Persia's Sultan Hossem's miserable Government.

The Arabians invade Persia.

Miri-Ways draws some of the chiefeſt Persians to his Interest.

Great

Great Revolt in Persia.

Miri-Ways conquers the Town and Province Kirman.



OME Years were taken up by the aforesaid Undertaking, during which time the *Great-Mogol*, *Chab-Alem*, died; and his eldest Son *Hassameddin-Chab* follow'd him in the Government as well as soon after in Death, leaving the Empire to his Son *Phemeze*, who reign'd for a while well and commendably; but after having, contrary to the Advice of his Ministers, married a Daughter of a neighbouring *Raja* or Pagan Prince, and receiv'd in the Town of *Agra*, where he resided for the most part, a great many Pagan Families, he made himself very much hated; for it was fear'd, that he wou'd even turn to Paganism himself, and this bred a general Discontent. The then Grand-Vizier *Adul-Chan* and his Brother the General in chief over the whole Army,

Army, who by Intrigues and Bribery had got the Reins of the Government into their Hands, went therefore and made him a Prisoner, put out his Eyes, and then dispatch'd him by Poyson, all which was done in five Hours time, without the least Disturbance. After this, they set a Prince of the Blood upon the Throne whose Name was *Kasierda-Chan*, and who at that time happen'd to be in Prison; but he dying a few Weeks after, Prince *Sejanbadur* was declared *Pad-shah* or Grand-Signior. This last Choice, however, did no ways satisfy the Inhabitants of *Agra*, who therefore went and proclaim'd a Prince of the Royal Blood call'd *Dshebankir* for their *Pad-shah*, by the Name of *Dara-Chah*, which caus'd an intestine War, every Party being resolv'd to maintain their King. The Country being thus divided, and to be fear'd that some foreign Prince might intermix in these Broils, the Grand Vizier judg'd it necessary to take other Mea-

Measures, and gain'd by a great Sum of Money the chief Men in *Agra*, that they open'd him their Gates and deliver'd up their *Great-Mogol* a Prisoner. However a Report being spread as if *Sejanbadur* had been kill'd at *Dehli*, *Dara-Chah* was restor'd to Liberty, acknowledg'd as *Great-Mogol* by all Parties, and crown'd with the usual Solemnities. After all this was past then only was the said Report verified, for Prince *Sejanbadur* was kill'd, and all the Pagans were oblig'd to retire from *Agra*. The Grand-Vizier and his Brother maintain'd their Posts and kept the Care and Management of the Government in their Hands during all these tumultuous Times, and for a Year after; and then the Army being order'd to separate, the Empire was after much Bloodshed restor'd, once more, to its former Tranquility.

Miri-Ways was extremely attent upon those Troubles, and had a great mind to play a Part in the Game;

but seeing that the Parties were reconciled in so short a time; and that no Foreigner, but a Prince of *Au-*
reng-Zeb's Family had mounted the Throne; he sent his Ambassadors to congratulate him thereupon. Reflecting, however, how successful the two Brothers (the Grand-Vizier and the General-in-chief) had been in their Transactions, and what a great Influence the Pretence of Religion has upon the Hearts of superstitious Men, it came into his Head that he cou'd do as much in *Persia*, especially at that time, when it was in a miserable Condition; for his *Candahar* being too narrow for him, and his Ambition always prompting him to something great, the Pretence of Religion wou'd be the best Means to succeed. He, consequently, made an Alliance not only with *Uz-*
begian, *Daghestanian*, and other *Tar-*
tar-Chams, but also with the *Great-*
Mogol, each of whom he knew very artfully to over-persuade, gaining them to his Interest by representing

to them what vast Advantages they might reap from some Troubles in *Perſia*. Himself also rais'd more Troops, and prepar'd to invade *Perſia* at the first Opportunity. 'Tis easie to conclude from all the aforesaid Behaviour of this Prince, that he is not only wise, prudent and fly, but also ambitious and of a turbulent Spirit. When he is by himself he is constantly a musing and full of Thoughts, but afterwards so much the quicker to execute what he has resolv'd upon. He is brave, and yet not too hot. He knows exceeding well how to dissemble, and possesses a great Share of outward Devotion. He shew's a great Zeal in his Religion, omitting at no Day any of the Five Prayers which are prescrib'd to all *Mahometans*, which makes him to be esteem'd as a Saint, especially by the *Tartars*, who actually adore him, and are ready at his Nod to serve him. Thus he has always cloak'd his ambitious Views with Religion.

The Multiplicity of Sects amongst those of the *Mahometan Religion* is well known, and has been taken notice of already in the present Narrative, but the chief and most powerful of 'em are these two: First, the Sect of the *Sunites*, which is professed by the *Arabians*, the *Turks*, the most part of the *Tartars* and the *Indostans*; and next, the Sect of *Ali*, or of the *Persians*, who call themselves *Alishirs*. Their Difference consists chiefly in four capital Points, viz. First, They have not the same Rule of Faith; for tho' both Parties take the *Alcoran* for a Guide of the same, yet the *Turks* add the *Sunam* to it, which is as much to them as the *Talmud* to the *Jews*, being believ'd by them to be as Divine and Canonical; and 'tis for this very Reason that they are called *Sunites* or *Additioners*; when on the other hand the *Persians* will by no Means allow any thing of it, but take merely the *Alcoran* for their sole chief Book to guide their

their Faith ; so that they seem to imitate the Jewish *Saducees*, and the *Turks* the *Pharisees*. Secondly, the Question, Who was properly the highest Successor and Heir to *Muhamed's Chair*? creates great Disputes amongst them ; for as to that Point, the *Persians* only acknowledge *Ali*, saying that the Succession both in the spiritual and temporal Government belong'd to him of Right, and that he had been wrongfully kept out of the same for so long a time by *Abubeker*, *Omar* and *Osman*, *Muhamed's Father-in-Law* ; for he had not only *Muhamed's own Daughter* in Marriage ; but was also expressly nam'd by him in his Will to succeed him in his Chair. The *Turks* on the other hand, tho' they respect *Ali* too, insomuch that when they mount on Horseback they say, Help *Ali*, because he was an excellent Horseman and Captain, they nevertheless mock the *Persians* because of their making so much a-do about him, and extol

their *Abubeker*, *Omar*, and *Osman* as the holiest Successors of *Muhamed*, who on the contrary are cursed by the *Persians*; and they use to say of 'em with great Contempt, *Kiri sek der debni Abubeker, Omar, Hanife bad.* Dogs T—— be on the Mouth of *Abubeker, Omar* and *Hanife*.

They differ, thirdly, in the Explanation of the *Alcoran*; for the *Turks* chuse to follow *Hanife*, of whom they boast that he had particular divine Inspirations, and is plac'd by them in the same Rank with *Abubeker*, *Omar* and *Osman*; whereas he is deem'd an Impostor and Heretick by the *Persians*, who follow the Explanation of their *Ali* and of his Grandson *Tsafer Saduk*. Fourthly and lastly, the *Persians* have quite other Holydays than the *Turks*, theirs being for the most part kept holy in Commemoration of *Ali* and his Sons and Grandsons. They also pray with other Ceremonies only three times a-day, whereas the *Turks* pray five times. No less do they vary in the

the Ceremonial of Washing ; and even differ in the Colour of their Dress ; for the *Persians* love to wear green Stockings, and esteem in general the green Colour very much ; when on the contrary, the *Turks* abominate the same, saying that the green Turban of *Muhamed* is dis honour'd thereby. But in short, most of their Fundamentals of Religion are directly opposite ; The *Sunites* or *Turks* make God to be the Producer and Origin of Bad as well as of Good, whereas the *Persians* or *Alishirs* say, He is the Source only of Good. The *Persians* believe that only God is Eternal ; but the *Turks* say that the Law is Eternal too. The *Persians* say further, that the beatified Souls cannot see God in his Essence, but only in his Operations and Properties ; when on the contrary the *Turks* affirm, that he is visible to them in his Essence too. The *Persians* pretend that, when *Muhamed* receiv'd the *Alcoran*, his Soul only was carried before God by the Angel *G-*

briel, but the Turks insist that his Body likewise was present there, &c.

'Tis therefore easie to be imagin'd what a mortal Hatred there must reign amongst the different Professors of the two Sects. The Turks call the *Persians*, Falsifiers of the *Alcoran*; abandon'd by God; abominable Blasphemers of the Name of their holy Prophet *Muhamed*. They esteem them as People who are fall'n away from their Faith, and turn'd from the true Religion to such an abominable Heresy, that they are never to be brought back again into the right Path; so they give them no Quarter when they are at War, and judge them so unworthy of Life, that they will not so much as have them for Slaves. They call them in their publick Writings, a Common-shore of all Filth and Uncleanness; and say, there is more Hopes that a *Christian* or a *Jew* shou'd become a true Believer, than a *Persian*; they declare them as outlaw'd People to be

be kill'd by any body whatsoever. The *Persians* on the contrary make as little account of the *Turks*, and therefore endeavour so much the more to differ from them in their way of living, Morals, Customs and Doctrines ; and compare them with *Tigers* and *Lions*, fancying themselves to be *Angels* in Comparison with them, and they count it no great Sin to kill a *Turk*.

Miri-Ways thought to profit from so terrible an Hatred and Animosity; and to overthrow the Kingdom of *Persia*, especially when at that time it was in a miserable Condition by the bad Government of the King; whose Name was Sultan *Hossem Schuseni*; *Schah Solyman* or *Selim* the Fourth. His Father was *Schach Solyman* or *Selim* the Third: His Grandfather *Schach Abas* the Second, and his great Grandfather *Schach Sefi*, who was Grandson to the great but also very cruel *Schach Abas* the First.

His Education and Instruction was, like all those of his Ancestors, very indifferent; for he was, according to the *Persian Custom*, not permitted, during his Father's Lifetime, to come out of the *Haram*, or Residence of Women, where the black Eunuchs were his Play-fellows; the Maid-servants, or lesser Concubines of the King his Father, his Attendants; his Mother the Guardian; and an Eunuch, who was appointed by the Women, his Tutor. Amongst this Parcel of Women he had his Education, and there he saw no Soul to give him some good Advice or instruct him in the Art of Government. Neither cou'd he acquire there any Qualifications from Exercises, for the Place was so narrow that there was no Room to ride an Horse; so they set him sometimes upon an Ass, to teach him how to carry his Legs. His Tutor's greatest Care was to make him a Bigott in Religion and Superstition; and he was diligently prevented from reading

reading the Actions of famous Men; of Affairs of State or War; and from such other Knowledge as is becoming and fit for a Prince; with the Design, that they might be sure, in case he shou'd happen to be King, of his leaving all to his Ministers, and not take the Reins of Government into his own Hands, or make Innovations. They likewise permitted him the use of Concubines before he was come to a proper Age and Strength, which fill'd his Mind so much with Love-Affairs, that he cou'd the less think of serious things; and to enable him, in his tender Years, to act his Part with such Bedfellows, the Physicians were oblig'd to give him daily Provocative Medicines, which indeed encourag'd and enabled him to Lasciviousness, but were in a great measure the Cause of his being, when grown older, of a dull, heavy Spirit; melancholly and cast down, lazy and stupid, lean of Body, and of weak Senses and Members.

From

From this his said Education 'tis not difficult to judge how his Reign was, to which he arriv'd in the Year of our Lord 1694; for his Father died that Year. As to his Person, he was little; of a free and peaceable Spilit; but so given to Venereal Pleasures, that he kept no measure in the same. The Differences with the *Indians*, *Turks* and *Arabians* he us'd to compose by his Governors with a Sum of Money; but the *Turks* he always was most afraid of. As for the rest, he lov'd Wine very much, and delighted exceedingly in Building; insomuch that in the first ten Years of his Reign, he expended that way from four to five Millions of Money. All these things created a Hatred in his Subjects, who told publickly of him, He was nothing of a King but in Name. And his younger Brother, who had far better Parts than himself, but was always guarded in the Palace, us'd often to say, he knew not what his Brother did with the Crown. He was

was so mean-spirited, and stood in such Awe and Fear of his Ministers, that when he lost but a Trifle at Gaming, he us'd to desire the Winner very often not to tell it to the *Nazar*, who, as High-Treasurer, pays away the Royal Monies. He had, by the Encrease and multiplying of exorbitant Taxes, and the Stop put to Trade, brought the whole Nation long ago in a Ferment, which was already impoverish'd and in Want of Money before. The whole Administration was in the Hands of *Athe-maad Daulet* (which signifies, the Support and Refuge of the Court) who was Great-Chancellor or Prime Minister.

Miri-Ways therefore having a thorough Knowledge of the Weakness of this Prince, he thought it was now time to put his Designs in Execution, but judg'd nevertheless necessary to gain first, if possible, some of the *Persian* Lords.

In the mean time the *Arabians* had, in the Year of our Lord 1718, invaded

vaded *Persia*; and after they had taken the Island *Baharem* belonging to the Province of *Kirman*, they laid Siege to *Ormus*. In these Broils, which lasted till 1719, Sultan *Hossem* did not know what to do, nor how to help himself; so he sent a solemn Embassy to Count *Erceyra*, Viceroy of the King of *Portugal*, at *Mascate* in *Arabia*; and renewing with him the former Alliance, begg'd for immediate Assistance. The *Arabians* having behav'd but very indifferently towards the *Portuguese* (for upon their Instigation, the Town *Cor* in *Arabia* had revolted, tho' soon retaken by General *Ameyda*, upon which Occasion a great Number of the Inhabitants were kill'd, the Forts demolish'd, and the *Arabian* Ships taken as Prizes) the *Portuguese* General *Ameyda* receiv'd Order to assist the *Persians*, who then had got together an Army of eighty thousand Men; so the *Arabians* were frightened, and retired. Upon this Occasion they were truly sensible of the Want

Want of Money in *Persia*; for the same was then so great that the King was forc'd to give Commands for the opening of the rich Monuments and Vaults, and the taking of Jewels and other Valuables from the dead Bodies.

Our *Miri-Ways*, might very well, at that Juncture of time, have put his Design in Execution, but he was so subtile, that he wou'd wait still for a better Opportunity, and first draw some *Persian* Ministers to his Party, for which he had already form'd his Scheme, and was contriving the Means. He set in course his secret Agents to work, to watch and observe all the Motions of the *Persian* Court; and gain'd to his Party not only some Governors and Ministers, but also the King's prime Minister, the Vizier *Achemaal* himself, who was promis'd, that he shou'd be promoted to the Crown, upon Condition that he shou'd turn to the Sect of the Sunites. *Miri-Ways* did not in the least intend this, having quite

quite other Views; but he sought by this Means to get a firm footing in *Persia*, after which he knew he shou'd not want Means to bring about, that this Prime Minister (who was not cunning enough to cope with him) shou'd be destroy'd by the King himself; and that when he should be remov'd, it wou'd be easie for him to keep the rest of the Malecontents under by Force, in case they shou'd design to quit his Party. Thus craftily had he laid his Plan, and kept his Design so secret, that no body knew of it till it was put in Execution.

'Twas not long after, viz. in the Year 1720, that several successive Rebellions were rais'd in divers Parts of the Kingdom of *Persia*. Prince *Usmei* of *Dagestan*, and Sultan *Mu-med* of *Utemish* or *Udemia* made the beginning of a Rupture by invading *Persia* with their *Tartars*, and they made sad Work with robbing and plundering the Country. Soon after a *Persian* Nobleman whose Name
was

was *Laaysie* revolted; and drawing together the Nation *Lascki* on the *Caspian Sea*, he by them conquer'd the Town *Sjamachie* in *Shirvvan*, which Town us'd to bring in to the King of *Persia* the yearly Revenue of a Million of *Lion Dollars* [or *Crowns*] only from the silk Trade. Upon the taking of this Town, upwards of an hundred and twenty thousand Men were cut in Pieces, amongst whom were two hundred *Russian* Merchants, who traded there with Tinn, Lead, Copper and Furr; and they alone had a Million of ready Money by them. After this the said Rebel took the Town *Ardebil* in the Province of *Dilem*. Another call'd an *Iman*, or the Prince of *Macao*, made an Insurrection at another Place, conquer'd some Countries, and intended to go to *Kirman* to plunder there the Town *Gamron* or *Bender Abassi*.

Thus War being broke out on all sides, *Miri-Ways* thought it then time to execute his Design. So he

he set out, in the same Year, with a well-provided Army, from *Gandahar*, going streightways through the Provinces of *Zablestan* and *Sesjistan*, the Governors of which Provinces could not, or else would not oppose him, but being actually secretly in his Party, they let him pass into the Province of *Kirman*. Upon this March he gave out every where, publickly, that the Kingdom being shaken by so many Rebellions, he came to restore Quiet, and to pacify the Malecontents, or to subdue them by Force, and to maintain the King (who had declar'd him long ago for his General in chief) upon the Throne, provided he wou'd be pleas'd to forsake the abominable Heresy of *Halishir*, and profess the true Religion of the *Sunites*. By this Pretence he mis-guided even those who had remain'd faithful, in such a manner that they did not penetrate into the Designs cover'd with this Pretence. The Province *Kirman* borders Northwards on *Chorasan* and *Sizistan*; West-

Westwards on *Faro*; Eastwards on *Sizistan* again; and on *Send*; and Southwards on the *Persian Ocean*; the Vallies of that Province are particularly fertil and pleasant. As soon as *Miri-Ways* was come into this Province with his Troops, such *Mahometans* as were of the Sect of the *Sunites*, call'd *Byaleds*, join'd him presently, and then he went directly to the Capital *Kirman*, which Town is very famous for the finest *Persian* Stuffs that are manufactur'd there. He sent immediately upon his Arrival, an Herald to the Commander, desiring him, that, since he did not come as an Enemy, but as a Friend, he wou'd deliver the Town up to him; but seeing that the Commander made some Shew of Defence, he presently besieg'd the same, and took it in a little Time. Such *Persians* as were of the Sect of *Ali* were plunder'd, but the *Sunites* were spar'd; and when that Town was taken, the rest of the Towns surrender'd one after another so fast, that in a little

little while he was Master of the whole Province. About that time too, Prince Jacob, a *Mahometan*, who possess'd a very boggy and mountainous Country, situate upon the *Persian* Ocean, not far from *Ormus*, between the Cape *Jacobi* and Cape *de Guadel*, sent Ambassadors to court his Friendship. And since he was resolv'd to maintain the Name of a Protector of *Persia*, he gave publickly strict Commands, that no Hurt whatsoever shou'd be done to the *Persians* of the Sect of *Sunites*; but it was nevertheless not so very strictly obey'd, for at some Places, not only the *Persians* were plunder'd, but also the Counting-house of the *Dutch* Company at *Gamron* underwent the same Fate; nay, himself tax'd the *European* Merchants in several Places, under Pretence he wanted Money at that present time to continue the War, but wou'd return it as soon as able.



C H A P. VII.

*The Intrigues of Miri-Ways.
His Manifest; Battle with the
Royal Army, and taking of
the Town of Isfahan.*

*The Intrigues of Miri-Ways, after which
he pulls the Mask off.*

His Pretence and Manifest.

*The universal Esteem which the Persians
used to have for their Kings ceas'd in
Sultan Hossem.*

A Russian Embassy.

*Miri-Ways goes into the Province of
Erak.*

Wins the Battle against the Schach.

Isfahan is block'd up by Miri-Ways.

Description of the Suburbs of Isfahan.

*Miri-Ways secures to himself most and the
chiefest Towns of Persia.*

Seeks Friendship with the Ottoman Porte.

*Prince Jacob's Revolt in Kirman, and
Miri-Ways's Letter to him.*

The

*The Conduct of the Turks and of the
Czar with respect to those Troubles.*

*Miri-Ways is not idle at the Russian Un-
dertakings.*

*Isfahan is forc'd to surrender at Discre-
tion.*



Ncourag'd and embol-
den'd by the afore-reci-
ted Success, the Prince
resolv'd to pull off the
Mask, and to fall up-
on the King himself in all haste. No-
thing else stood in the way of this
Design, but the Prime Minister *Ache-
maal*, whom tho' he promis'd, he
never so much as thought or design'd
to place upon the Throne. This
Minister, who hitherto had been pri-
vately in the Prince's Measures, and
not only referr'd most of the Go-
vernors and Commanders [of Pro-
vinces or Towns] to him, but also
been the Cause by his slow Prepa-
ration for Opposition, that he had
made such vast Progresses, seem'd
to reflect that it was not likely *Miri-*
Ways

Ways wou'd be at the Expence of so much Treasure and Blood to make him King; upon which he began to harbour Mistrust, and endeavour'd privately for other Assistance to favour his own Designs; which being soon reported to our *Miri-Ways* by his Spies, he resolv'd to ruin him immediately, before he cou'd do any thing towards the making of a third Party. So he made use of the following Stratagem, viz. He cast his Eyes upon a trusty Persian, whom he gave a Letter to *Athemaal*, in the Name of the Prince of *Macao*, and since he was sent only as a Messenger, consequently no great Harm to be fear'd to come to his Person, he order'd him, that he should cause himself to be intercepted, as by chance, by a Party of the King's, endeavouring by that means that the Letter might fall into the King's own Hands. In this Letter, he told in the Name of the said Prince of *Macao*, "That it was now time jointly to execute their Design, wherefore he shou'd see cure

" cure the King's Person and his
" Princes, and himself wou'd, with
" his other Allies, soon be at *Isfa-*
" *han*, and order every thing for
" his mounting the Royal Throne.
This Letter did actually fall very
fortunately into the King's Hands,
and the Messenger knew so dexter-
ously to act his Part, that it had all
the wish'd-for Effect; for the King
having read the same, and being
frighten'd and in a great Terror, and
the chief of his Eunuchs advising
him to dispatch the Prime Minister
before he was appris'd of any thing,
representing at the same time that
there wou'd be Danger in the De-
lay, it was put in Execution: *Ache-*
maal was made a Prisoner in the
Royal Palace, and the King caus'd
his Eyes to be put out immediately,
but spar'd his Life till he had disco-
ver'd his Accomplices, and then gave
Commands for a rigid Execution,
which was done accordingly. It not
being possible to suspect *Miri-Ways*
as the Cause of these Disorders, he
feign'd

feign'd to be exceedingly griev'd and displeas'd at the King's Conduct, but was secretly overjoyed that he had now got an Opportunity to tax the King with Tyranny.

The King thought he had re-establish'd his tottering Throne by the Execution of those Traytors, but *Achemaal* having been a very considerable Person, and in great Esteem amongst the *Persians*, and yet thus misus'd without any Circumstances of Tryal ; the Prince of *Macao* likewise positively denying to know any thing of such a Letter ; the Contempt which the *Persians* had already conceiv'd for their King, was, by those Proceedings, changed into a real mortal Hatred, which being still more and more fomented by *Miri-Ways* and his Allies, he then resolv'd to fall actually upon the King, having now sufficient seeming Reasons to justify such an Action ; for, first it was known that the King was but little qualify'd for governing, and that his Indolence, Neglect and Luxury was the Cause of all the

Troubles in the Kingdom. To this was added, that he must needs be a Tyrant, when he had so cruelly put to Death his faithullest Ministers. Besides this he was an Heretick, and consequently the less to be suffer'd to govern: So our Prince drew his Army together, to march directly to *Isfahan*. Such an Undertaking seem'd at first entirely impossible; for, on one hand, it was not adviseable for him to go through the Province of *Fars*, in which there were several Governors and *Persian* Chiefs, who still faithfully adher'd to the King, so that he wou'd of Necessity be oblig'd to fight them first, which wou'd retard his Design. And there happen'd to be, on the other hand, vast Deserts, unbeaten Roads and other salebrous Ways to pass through in the direct Way to that Place; but he chusing this latter, was so fortunate as to overcome all threatening Obstacles; for having sent before him his *Tartars*, who were much accustom'd to such like Marches, he follow'd with the rest

of his Army, and arriv'd happily at *Mahomedia*, from whence he continued to pursue his March.

Upon his March he caus'd every where a Report to be spread, that altho' the King, who had treat-ed his own People but lately so ty-rannical and barbarous, was very un-fit to govern, he was nevertheless not intention'd to deprive him, or his Family, of the Crown, but rather to draw him over from the Heresy and Superstition of *Ali*, to the true Faith of *Muhamed*; so that in case he wou'd leave the first and embrace this latter, he was ready to confirm him on the Throne, and to return back again with his Troops; His Cause therefore, being the Cause of God, he had proceeded thus for no other Reason, but to revenge the Prophet *Muhamed*, and to punish in the severest manner such *Persians* as had blasphem'd him, unless they shou'd retract their Blasphemies. His Manifests were in course scatter'd over all *Persia*, of which we'll insert one running thus:

Of the Mercy of God, the most High and most Glorious, who is a Lord in Heaven and on Earth; and of the Intercession of his Apostle Mohhamed, whom God favour and bless.

WE Mohhamed Miri-Ways, a Shade of God on Earth; Great Emir of the most famous trading Town and whole Province of Candahar, a great Conqueror and a Subduer assisted by Heaven, as also a zealous Destroyer of all such Hereticks as are not of the Faith of the Sunites; a Prince born at a time of a great Conjunction of some Planets, and begotten during the Influence of the most auspicious Stars; a Refuge for all true believing Musselman, and a victorious Trophy for a Sanctuary for all Unbelievers, whether Christians, Jews or Sabæans, humbling themselves to us; and an Opener of the Gates to a Place of Rest, who also is appointed for a Disposer of the Lives of Millions of Men.

‘ We Muhbamed *Miri-Ways* do
‘ acquaint you hereby, that your
‘ present wicked and heretical
‘ *Schach*, has not only formerly per-
‘ secuted, and by clandestine Endeav-
‘ ours aim’d at the Life of my
‘ Father (upon whom the Lord have
‘ Mercy). and likewise committed
‘ great Enormities against him be-
‘ cause of his pure and true *Sunitian*
‘ Religion, but also contrary to all
‘ Treaties carried on his wicked
‘ Machinations against the lawful
‘ Son and Heir of him, viz. against
‘ our own self even in our Infancy,
‘ so that We have been oblig’d to
‘ seek Protection and Safety of his
‘ most sublime Majesty the most
‘ powerful King of all Kings on
‘ Earth shining in all the four Cor-
‘ ners of the World, viz. the *Padi-*
‘ *Schabi*, *Great-Mogol* of *Indostan*.
‘ But because the divine Vengeance
‘ cou’d not any longer forbear to
‘ punish such, and many a thousand
‘ other Crimes of your King; and your
‘ *Schach* being beside, by reason of his

‘ effeminate Weakness and lascivious
‘ Laziness, unfit duly and with Pru-
‘ dence to govern such an ancient,
‘ renown’d, learn’d and civiliz’d
‘ People as you *Persians* are, there-
‘ fore God has rais’d Us to de-
‘ liver you from the Tyranny,
‘ the Heresy and the vicious Go-
‘ vernment of your *Schabi*; having
‘ thus far bless’d our Arms, that we
‘ have already freed a great deal of
‘ your *Schabi*’s Country from such
‘ Filthiness, and scandalous Crimes,
‘ in which you have been hitherto
‘ with your King. For these Rea-
‘ sons, We *Mohammed Miri-Ways*
‘ invite in general, all you who live
‘ in the several Provinces of *Arme-*
‘ *nia* and *Georgia*; and more espe-
‘ cially you of the Province of *Erek*,
‘ as also in the remaining Countries
‘ not yet conquer’d by us, seriously
‘ commanding you the Inhabitants
‘ of all those Countries, that you, to-
‘ gether with all your Families, vo-
‘ luntarily submit to our Govern-
‘ ment, and do immediately pay
the

the usual Tribute to our *Bashā's*, whom we shall send to you, as also that you willingly and freely pay Obedience to all our Commands, such as we shall enjoin, that thereby you may enjoy my powerful Protection and sure Faith.

We most particularly send our Commands to you, you wicked and perverted *Schijtes*, who have embrac'd and profess'd the Abominatiōn of Doctrine of the reprobate and unlawful *Arabian Calif Ali*, in lieu of the true and sincere Musselmanian Faith, which has been taught us by *Abubeker*, *Omar* and *Othoman*, the Orthodox Successors of our Prophet *Mohammed*, whom God bless; that you embrace the triumphing Religion of this great Prophet, and of his abovesaid renown'd Successors in the Saracen Empire, viz. the *Sūna*, and receive willingly the Orthodox *Sunitian Imans* (or Priests) whom I will send to you; and that you learn from them, and pursue the Way

‘ to Paradise. In case you apprehend
‘ and do this, you’ll on the Day of
‘ Resurrection from Death, and at
‘ the last Judgment, enter with us
‘ your true leading holy *Mufti*, into
‘ Paradise, and there in company with
‘ many Millions of Musselman from
‘ *Mogol-Indostan, Turkey, Arabia, E-*
‘ *gypt, Barbary, Marocco, Bileduld-*
‘ *schierid* and a great many other
‘ Countries, be happy and merry for
‘ ever. But in case you do perti-
‘ naciously refuse to obey us, you’ll
‘ not only be, in time, hawl’d a-
‘ way by the Devils from top to
‘ bottom into the dark black Steam
‘ of Hell-fire, and be always roasted
‘ on the Fire without dying ; but
‘ you’ll also be hunted up and down in
‘ all your Houses and Temples, in all
‘ Beds and Baths, in Towns and Vil-
‘ lages, in Castles and strong Towns,
‘ in Woods and Fields, upon the high-
‘ est top of Steeples, and in unknown
‘ Holes of steep Rocks ; - nay in
‘ hollow Caves of the Earth, and
‘ in the narrow Holes of savage
‘ Creatures. You’ll be persecuted
‘ in

in all those Places with Fire and
Sword, and be put to all the Tor-
ments that can be invented; nay
you'll be dug out of your Graves,
and be thrown for Food to wild
Beasts and Birds of Prey. We'll eve-
ry where strip and murder you, and
cause your Hands and Feet to be cu-
off. We'll keep you in eternal
Misery and Imprisonment, and treat
you like Dogs; Your Women
with Child shall be cut length-
ways in two, and the Children
shall be ript out of their Mothers
Womb; they shall be empal'd
alive on the Hedges, and their
Hearts shall be eat by our Tartars
of *Dshagataja* and by our *Indosta-*
nian Archers. Your other Chil-
dren shall be made Slaves, and your
virtuous Wives and their tender
Daughters shall, without any Mer-
cy, be publickly dishonour'd and
prostituted as Whores; for God
Almighty will not suffer you any
longer to defile the Country with
your Abominations of false Sects,

‘ and to turn the Faithful from the
‘ right Way. Shou’d you imagine
‘ that I am too weak to put these
‘ Plagues, which I have threaten’d
‘ you withal, in Execution with a
‘ terrible Power, then I do acquaint
‘ you that I shall be assisted by the
‘ majestick and resplendent *Padi-*
shabi of *Mogol Indostan*, and by the
‘ most magnificent and most pow-
‘ erful *Contaish*, of the *Galmucks* and
‘ *Bucharians*, as also by the Ottoman
‘ Port, who already have appointed
‘ several thousand Horsemen upon
‘ your Borders, whose Horses run
‘ faster than the swiftest Rivers ;
‘ they will make you feel the Fierce-
‘ ness of their Anger, and the Fury
‘ of their Rage, and certainly kill
‘ you. What Benefit can you after-
‘ that enjoy of your Treasures and
‘ Riches ? Shall you be able to eat
‘ and drink of them, when we shall
‘ do with you as the great *Dshingis-*
chanian Prince, *Ho-Lagu*, did for-
‘ merly to the Saracenian *Chalisa*
‘ *Musla-sem*, whom he caus’d to be
‘ starved

' starved to Death upon the Money
 ' he had gather'd? Be therefore
 ' wise and take Warning of that
 ' Example which has been made so
 ' long ago, and submit your selves
 ' entirely to us; for who does but
 ' submit and is obedient will have
 ' Safety, Protection and Peace; but
 ' whoever endeavours to escape, or
 ' will accept of any Assistance from
 ' the Russians to oppose us, shall cer-
 'tainly repent it. Chuse then
 ' which you please; but take heed
 ' and consider what your Hands will
 ' send before you, and prepare for
 ' your selves: We have now suffi-
 ' ciently warn'd you; and you may
 ' act as you list, expecting every
 ' Hour your Reward accordingly.

Given at Mohammedia, the third
 Day of the Month Sefar, in the
 Year 1131 after the Hedschira
 (Hegira, or Flight) of Moham-
 med our Prophet and Lord, to
 whom God grant Mercy and Fa-
 vour.

The

The Persians otherways have always had a great Veneration for their Kings, who on the other hand have constantly exercis'd an unlimited Authority over them, occasion'd chiefly by the prejudic'd Opinion, that since the said Kings descend from Divines, viz. from *Ali*, and are call'd *Sophi's* from the Stuffs as are made in the Town *Sophi* or *Suphi* which the Priests wear, they are as Successors to *Muhamed's* Chair, of a particular Sacredness, and as supreme Heads of their Religion are subject to no Laws, that so their Souls may not be under some Guilt by the Omission of some Command or Ceremonies, nor their Bodies defil'd by drinking Wine, or by other Uncleannesses prohibited by the Law. They consequently give them such lofty Titles, as that of an absolute Vicar of God and of *Muhamed*, having in his Power to give all good things and all Prosperity to the whole Generation ; of an Emperor of the whole World ; of a Shade of the World and a Refuge of all Nations.

Nations; of a most holy; of a Lord of the Stars; of a Fellow of the Sun; of a Prince whose Stirup is Heaven, &c. But commonly he has the title of a *Schah* or *Sjah*, or of an absolute Lieutenant of God, and King of all *Persia*. But it is not possible to describe what Impression the aforesaid and other such like Manifests made upon the *Persians*; for even while *Miri-Ways* stay'd with his Army near *Mahomedia* to give the same some Rest, they flock'd from all Parts in great Numbers to throw themselves at his Feet, especially when they saw that those who quitted the Sect of *Ali* were exceeding well treated.

Mean while there arriv'd also a *Russian* Embassy in the Camp, who being admitted to an Audience, they represented to the Prince, that his Troops in company with the *Uzbe-gian Tartars* had lately plunder'd a *Russian* Caravan coming from *China*, by which their Nation had receiv'd about five Millions Value of Damage,

of

of which they demanded Reparation and Satisfaction. This Representation seem'd strange to our *Miri-Ways*, and the more because he thought the *Russians* knew very well that Incursions is the only Employment of the *Tartars*. So he smil'd a little, and dismiss'd the Ambassadors with this Answer: ‘ That as for himself he wou'd maintain a good Amity with the *Czar*, who had been represented to him as a wise and brave Prince; but in case the *Russians* wou'd for the future send Caravans again to *China*, he wou'd advise them to make first an Alliance with all the *Tartarian Chams*, particularly with the great *Contaish*, thereby to obtain the Liberty of a free Passage through and near their Countries, or else to send some good Troops to guard the Caravans, as he heard the *Dutch* and other *Europeans* were accus'tom'd to do by Sea, who always sent a good Fleet with their Merchant-men for the *Indies*; and finally,

nally, that he cou'd prescribe no Laws to the *Uzbegians*, his Allies.

Then he march'd with his Army actually into the Province of *Erak*, surnam'd *Adgemi* or *Azem*, thereby to distinguish the same from the Country *Erakaim*, in which is situate the Town *Bagdad*. This said Province borders Northwards upon *Adirbeizan* and *Kilan*; Westwards upon *Erakaim*; Southwards upon *Chusistan* and *Fars*; and Eastwards upon *Chorasan*, and is properly the ancient Country of the *Parthians*. There still came a vast Multitude of all sorts of People, as well Persons of the first Rank as of the lesser Class to him, upon his March. However, some Generals, who remain'd true to the King had drawn an Army together, and were in hopes that if they cou'd not beat him back, they might at least stop his Progress 'till they cou'd be reinforc'd by more Troops; but *Miri-Ways* who knew himself strong enough to disperse that Army, and it being likewise of much

much Importance to him to be soon before *Isfahan*, in order to take that Town, he commanded his eldest Son, a Youth of about seventeen or eighteen Years of Age, but already well-skill'd in the Art of War, to march away before with twelve thousand Men, and himself follow'd with most of his Troops, leaving some behind for a Reserve. A Battle upon this was fought on the first of *March* 1722, betwixt his Troops and the King's Forces, in which these latter were so unfortunate, as to be oblig'd to quit the Field, being entirely routed by *Miri-Ways*, and after this the Towns yielded to him in great Numbers, in most of which being Commanders whom he had drawn to his Interest, he got them without striking a Blow. Hereupon he march'd suddenly before the Capital and Place of the King's Residence, *Isfahan*, where he arriv'd so unawares, that the King had scarce time to retire with two hundred Men in a neighbouring Castle; but not

think-

thinking himself safe there, he went to remoter Parts.

It has not been possible yet to discover where this Monarch is. Sometimes it is pretended he went to *Bag-dad* and died there. At other times it is reported that his Eyes, and the Eyes of one of his Sons had been put out upon the Borders of *Turky*. Then again he is said to be secretly at a Castle not far from *Isfahan*, and at other time again he is pretended to be gone to *Astracan* to the *Czar's* Court, and that he had not only acknowledg'd the *Czar* as Emperor, but also promis'd to make Cession to him of the River *Daria*, or rather Lake *Daria*, famous for its Riches; which Lake however, being situate in the *Tartarian* Territories, is not so much as his. But no body has yet been able to learn for certain what is become of him, and tho' *Miri-Ways* keeps not a small Number of Spies, it has not been possible to make any Discovery upon that Head.

As

As soon as *Miri-Ways* arriv'd before *Isfahan*, he presently seiz'd on the Suburbs, of which there are divers, and are called in the *Persian Tongue Rabath*. The chiefest of 'em is *Tzulfa*, having about three thousand Houses and twelve Churches, and is in Beauty but little inferiour to the Town itself. The Inhabitants of the same are all *Armenian Merchants*, brought thither from *Great-Armenia* by *Schach Abas*, and they pay yearly two hundred *Tumains* or the Value of ten thousand Crowns Tribute to the King, which their *Daruga* or *Calenter*, as their Steward, must gather and bring in. On the other side of the River *Senderut* is situate *Tabris-abad* or *Abas-abad*, and is thus call'd from its Inhabitants who were brought thither by *Schach Abas* from *Tabris*. Next to this is *Haffen-abad*, and is inhabited by *Georgian Christians*, brought thither in like manner; and after this remains *Kebber-abad* to be taken notice of, whose Inhabitants are call'd *Kebber*,

Kebber, and are rich Merchants, but have no Religion at all. In those Suburbs, which are somewhat distant from the Town, *Miri-Ways* took his Quarters, and seeing that the Town of *Isfahan* itself was resolv'd to make a Defence, he prepar'd to block up the same, in order to reduce it by Famine; but Money being requir'd for subsisting the Army in the mean while, the rich *Armenians* were oblig'd to pay, what is call'd a free Gift, but the Sum was named to them before-hand, and besides this they were commanded to deliver five hundred young Virgins of the chiefest of their Families; but when *Miri-Ways* was inform'd that these latter, intended to be presented to him, were neither the beautifullest nor the chiefest, and he bearing a Grudge of long standing to the said *Armenians*, he order'd the *Daruga* and *Calenter* who deliver'd the same, a Bastinado upon the Soals of his Feet, and afterwards to keep him a Prisoner till the handsomest and of the

the first Rank had been pick'd out; so that it is a Fable what upon this matter has been reported of him all over *Europe*, viz. That he had first forc'd them by Bastinado's to bring him Presents, and when they were brought, but thought by him too indifferent, he order'd those who were commission'd to bring them to be bastinado'd again, and then demanded five hundred Virgins, which being conducted to him, and not those whom he had declar'd to be handsome, when upon his Entry he saw them at their Windows, a Bastinado had fall'n upon the Deputies again; nay, that when at last those very ones whom he desir'd were brought to him, they had not miss'd of a Bastinado again, because they were not dress'd in their best Cloaths.

Mean while that *Miri-Ways* made Preparations to reduce the City of *Isfahan*, he sent Detachments to secure still better to himself most of the Towns in *Persia*, tho' the Commanders in the same were of his Faction

Faction already; but he not trusting them entirely, remov'd them, and replac'd in their steads such others as he cou'd rely upon; but the open Countries he ruin'd by his Parties of Troops. He secur'd to himself in particular the frontier Towns *Sjamachie* and *Ardebil*, which, as had been mention'd before, had been plunder'd by the famous *Laayfe*; however *Erizan* and *Derbent* wou'd not surrender, but resolv'd to make a Defence. And as he cou'd easily foresee that he wou'd have the *Czar* against him, so he laid out for foreign Assistance, and therefore wrote to the *Ottoman* Porte; and ' recommending himself to the Grand Signior's Favour, inform'd him that he never intended to deprive the *Scach* or his Family of the Crown, but rather to maintain them by the same; but that he was nevertheless resolv'd to induce him to forsake the Superstition of *Ali*, and to embrace the true Doctrine of the Musselmen, and to introduce and

‘ and propagate the same all over
‘ the Kingdom. And because the
‘ Schach was not at all qualified to
‘ govern, and withal a great Tyrant,
‘ his eldest Son too worse than him-
‘ self, and therefore both very much
‘ hated by the States of the King-
‘ dom, so these latter had chosen the
‘ youngest Son for their Schach, and
‘ were resolv’d not to suffer any
‘ more the old one to be their Schach,
‘ by reason that he had put several
‘ of them to Death without any
‘ Cause. Wherefore he desir’d the
‘ Grand Signior, that since he
‘ did not intend to maintain the
‘ Crown for himself, but for the
‘ young Prince, not to look upon
‘ him as an Usurper, but as a Pro-
‘ tector of the same, and to assist him
‘ in his Design.’ Which Letter
made no small Impression upon the
Porte, and this very same Pretence
brought him into great Credit a-
mongst some of the Persians them-
selves.

All this Success cou'd however not prevent, but that Prince *Jacob*, whom mention has been made of before, did, notwithstanding the Friendship establish'd between them, after having been join'd by his Neighbours, make an Insurrection, in the mean time that *Miri-Ways* lay before *Isfahan*, and he took some adjacent Towns. This said Prince lives in a Country situate, as has been set forth already, between Cape *Jacob* and *Capo de Guadel*, bordering close upon *Ormus*, and is Lorded by three Princes, two of which are Pagans, but the most potent of them, viz. Prince *Jacob*, (which Name is deriv'd to him from his Ancestors, and always to be preserv'd by his Successors) is of the *Muhometan* Religion. This Country is so mountainous and full of Bogs, that in many Places it is inaccessible and in others not easie to pass through. The Ancestors of this Prince having for the most Part been *Persian* Vassals and oblig'd to pay Tribute, it seems he

he intended to lay hold of that Opportunity, when *Miri Ways* was at so great a Distance, not only to free himself from paying the said Tribute, but also make himself Master of some Frontier Towns, and to keep the same to cover and secure his Country. This Proceeding however rais'd a great Indignation in our *Miri-Ways*, and that the more when the said Prince had, unsought for, and from his own Motives, made a Friendship with him; and it being of much Importance to *Miri-Ways* to maintain the Peace in *Kirman*, and he having likewise Reasons to fear that the *Arabians* might have a hand in this Insurrection, he sent his Brother with some Troops thither, who join'd by the Nation of the *Byloeds*, retook the Places from Prince *Jacob*, and drove him with his Troops into the Bogs where it was not possible to pursue him further. Besides this *Miri-Ways* sent him a sharp Letter, which, as translated from the *Persian* Original, is as follows:

‘ I

I Mohhammed Miri-Ways, great
Emir of Candahar and Protector
of Persia, do acquaint thee unfaithful
and perjur'd Jacob, that I have suf-
ficiently been inform'd of thy wicked
Attempt, when thou, contrary to our
Agreement, and out of ignorant Pride,
darest to defy me, and to invade thus
treacherously the Province of Kirman,
under our Protection. What Views hast
thou? What dost thou think to get by
shewing the Arabians a Way to Persia?
Oh thou! who quite confounded in thy
Impertinence and uncurb'd Wanton-
ness, enlargest thy Habit of Arro-
gance, and surprisest thy self in Multi-
plicity of Folly, being inclin'd to such
absurd and foolish an Enterprize!
How long wilt thou persist in thy Crime,
and how long wilt thou delight in the
Lust of thy excessive Impudence? How
long wilt thou continue to please thy self
extremely? And when wilt thou once
cease from thy ridiculous Madness?
How long wilt thou rise against him

who has, in a manner, the Hair of thy Front in his Hands ? Dost thou think that I will not revenge my self upon thee, who art a dishonourable Robber ? Oh thou Fool ! Oh thou infatuated ! I will cover thy Country with so many People, that thy Bogs shall not be sufficient to hide thee ; and I'll binder and crush thine Attempt like as a great Stream can quench and carry along a little Piece of a burning Faggot. Shou'dst thou perhaps rely upon the depredating Arabians, thou'l find that they cannot help thee, for their rusty Spears will melt away out of Fear for our bright Sabres ; their Arrows will singe, and their Bows will crack in Pieces, because the red Wounds of Death go round our resplendent Scimitars. All Pains, Vexations and Misfortunes will then stick to thy Shoes, and tear thy Shoestrings to pieces. We'll make a Wood of our Spears ; and our Scimitars will hasten to your Necks even before they are unsheathe'd by us ; and our swift Horses will move away
and

and run upon thy Companions, even before they are spurr'd on to it ; for when they have not an Opportunity to fight with some body, they fight with their own Shades ; the Fire of their fierce Wrath almost melts their Bits, which want to mix with their Froth ; they make the Obstinate to taste Deprivation, Grief and Pain of Death. Therefore then ask Pardon for thy Trespasses against me, and shew me that Obedience and Respect which thou owest to me as thy Lord-Protector, that thereby thou may'st avoid Damage, Punishment and Ruin, for else thou wilt be destroyed that not the least Sign will remain or be seen of thee.

Given in our Head Quarter before
the World-ruling, Royal, Capital
Town Isfahan, the 12th Day of
the Month Themadi-Achir, in
the Year 1131 after the Hedshra
of our Prophet and Lord Mo-
hammed, to whom God grant
Mercy and Favour.

At this same time one of the Sons of the fugitive *Schach* having brought an Army together, had been so fortunate as to defeat some of *Miri-Ways's* Troops, which occasion'd that some left his Party; so, to put a timely Remedy to all bad Consequences, *Miri-Ways* sent such a strong Body of Troops upon him, that he was forc'd to retire into the Mountains. 'Twas reported that the *Schach* had put this his Son in his Place with full Power to govern as King, for which reason he has always endeavour'd to make a Cessation of Arms, intending perhaps to put an end to the War by some Composition; but it never was brought about, and the Town *Isfahan* was continued to be kept block'd up very close. 'Tis certain *Miri-Ways* was in a Condition to have taken the same by Storm, it having no considerable Fortifications, but he chose to force it by Famine, thereby to prevent the same from being destroy'd; Nevertheless

the abovemention'd Action is to be suppos'd to have given Birth to that false Piece of News which was written on the twelfth of *May 1722*, from *Tauris* into *Europe*, viz. that the Royal Prince had beat *Miri-Ways* and driven him into a Place call'd *Hazardara* or thousand Hills, where the Want of Provisions wou'd necessitate him and his People to starve or to surrender. But notwithstanding this News, 'tis certain *Miri-Ways* remain'd constantly before *Isfahan*, it being of great moment to him to be Master of this Town too, when most of the large Towns had surrend'red to him already, and when such as stood out still were reduc'd by degrees by his Troops sent out for that purpose.

These Troubles in *Persia* went so far as to give much Umbrage and Jealousy to the neighbouring Powers. As for the *Great-Mogol*, he pretended to remain neutral, altho' he really inclines to *Miri-Ways's* Party. The

Turks on the other hand shew'd themselves more concern'd ; they imagin'd that it was then the best time to profit of those Troubles, and to take some *Persian* Provinces ; so, when the *Divan* was held, most Bashaws were of Opinion, that under pretence of falling upon the Malecontents, altho' they were true Musselmen, they ought to invade *Perſia* and possess themselves of some Frontier Towns. But the Grand-Vizier oppos'd it, representing, that it was against the Honour and Justice of the Grand-Signior to fall upon his Friend the King of *Perſia*, who was in Calamity enough already : That some Troops might indeed be sent upon the Borders of *Perſia*, but with Orders to protect the neighbouring Provinces upon their Request ; and in case the *Perſian* King shou'd happen to come there himself, to receive and treat him with all Respect, promising him at the same time, that whenever he shou'd

shou'd recover the Throne, the Provinces taken in Protection shou'd then be restor'd again; and as for the rest, the Bashaws ought to be upon their several Guards, and to give diligent Notice of every thing that shou'd pass. This seeming generous Representation was generally approved of, but the chief Reason for it was, that the Grand-Vizier did not like to make a Campaign and absent himself from *Constantinople*, as Custom and Necessity requires in such Cases, he having too much reason, for preventing all bad Practices and Artifices, not to be too remote from the Grand-Signior. But altho' the *Turks* pretended not to meddle with the *Persian* Troubles, the Bashaws of *Bagdad* and *Egypt* brought great Armies together, and the first-named proffer'd all his Forces to the Grand-Signior's Service, notwithstanding that *Miri-Ways* had proffer'd and promis'd to protect him in the absolute Government

vernment of *Babylon*, upon Condition of his remaining Neutral ; but he made a Design to surprise the *Persian Fortress Desu* or *Susa* in *Chusistan*, which was garrison'd with *Miri-Ways's* Troops, and missing of this, he besieg'd the same in Form, and at last took it. The Commander was made a Prisoner, who being a double Deserter and gone from the *Turkish Service* into that of *Persia*, and from this last again into that of *Miri-Ways*, 'twas believ'd he wou'd be severely punish'd ; but there came Orders from the *Turkish Court*, that he shou'd be set at Liberty ; and the *Turks* undertook nothing further, the *Bashaws* on the Borders then being order'd to remain quiet.

The *Czar* however was resolv'd to be more earnest in this case, to which the indifferent Reception and Success in the Demands of his Ambassadors had in all appearance contributed more, than the pretended Zeal

Zeal to assist the Fugitive *Schach*; tho' 'tis certain on the other hand that the *Russians* design to put their Commerce to the *Great-Mogol's* Country upon a sure footing, by taking and securing a good Port and some frontier Towns on the *Caspian Sea*. So the *Czar* went in his own Person with an Army of an hundred and six thousand Men to *Astrakan*, where having found ready his Fleet, consisting of two hundred and forty four Ships and Vessels, he set sail on the eighteenth of *July*, with the Infantry on Board, and order'd the Cavalry in company with the *Cossaks*, to go by Land, who commanded by Brigadier *Watram* took upon their March the Town *Andraja*, after having beaten the *Tatars* out of the same with great Loss. The Town, being the Place of Residence of the rebellious Sultan *Mamud*, was set on Fire and destroyed; and when the Infantry was at last, after many Difficulties and Obstacles,

landed near *Agragan* on the twenty eighth of July, they cast up an Intrenchment upon the Shore, which they left guarded to cover the Fleet, and then march'd towards *Tarku*, where some of the Georgian Princes came to meet the Czar upon the Way, bringing their Presents. On the eighteenth of *August* the Army arriv'd at *Tarku*. On the nineteenth, Sultan *Mahmut* of *Utemish* himself was beat, and on the twenty third the Town of *Derbent* surrend'red. His *Czarian* Majesty was intentioned to advance further, and was actually on his March, but hearing that the Victualling-ships were lost on the *Caspian* Sea, he was necessitated to return back to *Astracan* for Want of Provisions. He left nevertheless a sufficient Garrison, viz. ten thousand Foot and four thousand Horse in *Derbent*, which Town he made a Store-place of Arms; and besides these, he left two Bodies of Troops behind to cover

ver upon occasion this Town and the Country of *Georgia*; and after having quite plunder'd and ransack'd the Countries of Sultan *Mahmut* of *Utemish* and of Prince *Usmei* of *Daghestan*, he erected nigh the River *Sular* a Fort call'd *Holy Cross*. *Andraja* or *Andreof* too was fortified and provided with a strong Garrison.

During this Campaign of the *Czar*, *Miri-Ways* was not idle before *Isfahan*, for he inclos'd that Town more and more, knowing very well, that the want of Provision wou'd oblige the same to yield at last. On the Borders of *Georgia* he plac'd forty thousand Men who ravag'd and ruin'd all the Country for thirty Leagues round, and he had no small Inclination to march against the *Czar* with an Army of an hundred and thirty thousand chosen Men, and after having drawn the whole Swarm of *Usbegian Tatars* to his Army, then to venture a Battle;

Battle; but the *Tartars* having, as aforesaid, laid the Country waste for a vast Tract of Land, he was oblig'd to set aside his Design, judging it impossible to find Provisions for subsisting so vast a number of Men. However, his Avant-Guard had a smart Engagement not far from *Derbent* with the *Russians*, in which these latter got no Advantage, for they were several times bravely repuls'd; and when the *Russian* Fleet attempted a landing near *Alburnap*, *Miri-Ways's* Troops were at hand in great Numbers, and beat them back with the Loss of three thousand Men, insomuch that the rest were much put to it, to get to their Ships again; they did indeed attempt a second landing near the Mouth of the River *Arras*, where they had better Success, finding no Opposition at their landing, but they cou'd not maintain themselves on that Place.

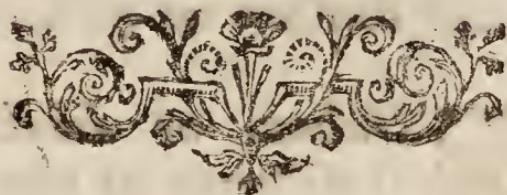
It

It has been insinuated in the News-Papers, as if the Emperor of *China* intended to revenge an old Grudge upon *Persia*, because the dethron'd *Schach* had, some Years ago, retain'd a certain Lady who was his Mistress. But the *Schach* having no Countries left, is safe enough from such Revenge, and sufficiently punish'd already; *China* too is so remote from *Persia*, that such a War cannot be thought of; and besides this, 'tis not to be supposed that the great *Contaish* of the *Calmucks* and lesser *Bucharians*, *Zigan-Areptan*, who is *Miri-Ways*'s Allie, and has reduc'd the Emperor of *China* low enough, wou'd suffer him so easily to pass and repass through his Country; not to mention the many other Nations of *Tartars* whom he wou'd be oblig'd to fight his way thro'; so, that this piece of News seems to be hatch'd in the Brains of a Man who did not understand Geography.

But

But to return to *Isfahan*: The Campaign of the *Czar* cou'd not prevent the Surrender of this Town to *Miri-Ways* upon Discretion, which happen'd on the 13th of October of the Year of our Lord 1722. Our Prince shew'd great Clemency at this Surrender, for all the Inhabitants were taken in Protection and maintain'd in their Liberties and Privileges; and the *European* Inhabitants were well treated above all others, so that what was said in the News-Papers of the Town's being plunder'd against all Treaty, and that even the *English*, *Dutch* and *French* Merchants had not been spar'd, who with their few Men had made a stout Defence, is utterly false. The Castle (with the remaining Treasure) was also necessitated to yield at the same time with the Town, not being able to stand it out any longer, for all Provisions in the same were entirely spent. As soon as *Miri-Ways* was Master of the Town, and

and had brought Matters there in Order again, he took the young *Persian* Prince and girded the Scimitar on him according to Custom, to shew thereby that from that time he was to be the Sovereign of *Persia*, and he knew at the same time so to cozen the whole Nation that they declar'd him publickly Protector of the Kingdom and Tutor of the young King, which Title he has still; and what with the encreasing Assistance of the *Tartars*, and what with the Submission of the remaining *Persians*, he grows stronger from Day to Day.





C H A P. VIII.

Description of the Persian Metropolis Isfahan, and a Continuation of this History until the present Time.

Description of the Town Isfahan, the Capital of Persia.

Of the Royal Palace.

Of the great Mestzid-Mehed-Sahebesefman.

Miri-Ways holds a Divan or a grand Council.

Ambassy to the Ottoman Porte.

The Conduct of this latter.

Miri-Ways makes Preparations to dislodge the Russians out of Persia.



Sfahan, or Isbahan, the Residence of the Persian Kings, and Metropolis of Persia, is situate in the Province of Erak, in the 32d Degree and 26 Minutes of Latitude,

titude, and in the 86th Degree and 40 Minutes of Longitude, upon a flat and even Plain, so that from this Town one may see round at three or four Leagues distance the Hills *Demawend* and Mount *Perjan*. In the Times of *Temurleng* it was call'd *Sipahan*, which signifies as much as Armies, and that partly from the Multitude of People, and partly because the Armies us'd commonly to be drawn together there. The Circumference of the City together with its Suburbs is computed at eight Leagues. Its Walls are indifferent, and mostly made up of Earth, with Bastions made of Bricks bak'd in the Sun. A pretty large River call'd *Sendrut* flows by there, which has its Rise in the Mountains *Demawend*, and divides itself into many Branches, which are led into some Cisterns of the Town, in that Language call'd *Haws* and *Burke*; and into the great Park call'd *Hafartzirib*: as also into the chief

chief Royal Garden call'd Tzarbagh. This Town has been twice quite destroy'd by Temurleng, and once more at another time because of its Rebellion; but since Schach Abas transferr'd the Seat of Residence from Caswin thither on account of its fine Situation, it is come to such a Condition, that after having receiv'd the additional Ornament of numerous noble Edifices and fine Gardens, and fill'd with People brought thither from other Provinces, it seems to be a little World, the Number of Inhabitants there being above five hundred thousand.

The *Persians* being such Lovers of Gardens that almost every House has one, it contributes very much to the Town's Magnitude. The Palaces there are not so handsome without as they are within, being for the most part built of Bricks bak'd in the Sun, or burnt after the common manner, and work'd

work'd up with Earth instead of Lime, and are generally four Stories high. The Streets are very narrow. The *Maidan* or great walking Place is seven hundred Paces in length and two hundred and fifty in breath; On the West-side of the same where the Royal Palace is, are Vaults built in a regular manner one over another, with Passages, where the Goldsmiths, Jewellers and other such like Artificers have their Trade, and before the same are some *Shimshads* or a sort of Box-trees planted in such a streight Line and regular Order, and likewise cut out so artificially, that one sees the Vaults very plain through those Openings, and these said Trees afford also a pleasant Shade. On the East-side of the said *Maidan* is a large vaulted Gallery, arch'd and supported with Pillars, under which all sorts of Handicrafts have their working-places, each Class distinct from the other. Above this Gallery oppo-

opposite to the Royal Palace, is carried up a Building with two Galleries opposite to each other, upon which the Kettledrums, Hautbois and Players upon the *Kerenei* play the Musick according to the old Custom at the setting of the Sun, and when the King goes abroad or comes home. In the middle of this great Place, not far from the Royal Gate, is erected a high Pole, upon which all sorts of things are fix'd for the King and his *Chans* to shoot at, which is perform'd in a full Gallop, and this Diversion is call'd *Kui Tsaukan*. Westwards of this Place, not far from the Royal Palace, the Fortune-tellers commonly drive their Trade, for the superstitious *Persians* are much given to have their Nativity cast. On one side of it are the *Chire-Chane* or Taverns, the *Tzai-Chattai-Chane* or Tea-houses, and the *Kahwe-Chane* or Coffee-houses, where there is great smoaking of Tobacco and playing at the Game call'd

call'd *Sedrentz*, signifying Hundred-cares, *viz.* Chess. Not far from thence are Vaults, where the Surgeons and Barbers drive their Occupation, and are busie partly with Surgery and partly with Hair-cutting. On the lower end Northwards of the *Maidan*, is a great striking Clock, but not in Repair. The Place *Bazar* is divided into a great many Streets, most of them cover'd, and all sorts of Goods and Merchants from all Parts of the World are found there.

The Royal Castle or Palace, into which one enters from the said *Maidan*, is call'd *Doewlet-Chane* or *Der-Chane-Schach*; before the Gate of the same lie some Cannons, but not mounted or in Order, nor is the Place strong enough to resist any great Force, being only surrounded with a Wall. The Anti-chamber over the Gate is lofty, with a great many latticed Windows on all sides, and is adorn'd within with Painting

ing in Relievo, and a great deal of Leaf-work. The chief Apartments in it are, *Tab-Chane*, or the great Hall, where the King dines with his *Chans* on New-Years-Day; *Divan-Chane*, or the Justice-Hall, where foreign Ambassadors usually have their Audience, because the open Court contiguous to it is very commodious for shewing the King's fine Horses; *Haaram-Chane*, or the Womens Hall, where the *Chasseba* or Royal Concubines, who otherways are guarded in particular Rooms, do assemble, and sometimes are oblig'd to dance before the King; *Deka* is the Name of the Room where the King is constantly, and where he uses to dine with his lawful Queens, at such time when he keeps no open Table, adjoining to which there are a great many other Rooms for his Convenience. Contiguous to this Palace are likewise some more large Gardens with some fine Summer and Banqueting-houses; but immediately in
the

the Entry of the Palace, about forty Paces distant from the Gate which leads to the *Maidan*, there is an Entry to a Garden, in the midst of which is a Chapel; this Entry is call'd *Ali-Capi*, or the Gate of God, and is a Sanctuary for Debtors and all sorts of Criminals, where they may live at their own Expences in Safety. Behind the Royal Palace there is lastly *Taberin-Kale*, or the Treasury, a Building of a moderate Height, encompass'd with Walls of Earth, and some tall pointed Fortifications, which, because the Arsenal is likewise kept there, have always been well guarded.

We must not omit to mention the magnificent and fine Church on the South-side of the *Maidan*, which is dedicated to the last of the twelve *Imans* or Persian Saints, viz. *Mehedi*, of whom they relate that he went into a Cave near *Kufa*, but wou'd return in proper time, ride about upon *Ali's* Horse call'd *Duldul*, and convert the whole World, for

for which Reason the said Church is called *Mestzid-Mehedi-Sahabeseman*. The Passage to the same is over a Pavement of large square Stones, in the middle of which is a square Cistern, where People going to pray, wash themselves. Behind this Fountain the Pavement rises two Foot higher, and then one comes into a narrower Place, which leads over some Steps of Marble to the Church. The Gate of the same is very large, and consists of one Piece of hewn Marble; the Door is cover'd with thick Plates of Silver, in some Places gilded. Before the Church on both sides are very lofty *Piazza's* or vaulted Passages, the Ground whereof is cover'd with Mats, which they sit upon to pray, and the *Piazza's* are continued round a great open Court, in the midst of which is again a large Octagon Cistern, full of Water. Above those great *Piazza's* are lesser Galleries, which towards the Court-end have marble Pillars adorn'd with Gold. After having pass'd

pass'd this Place one comes at last into the Body of the Church. The Entry into it is a vaulted Arch of an amazing Height, every where intermix'd, partly with Stones glaz'd blue, and partly with Stones having gold Streaks and Veins. Within it is very spacious and high, and adorn'd with a great number of fine marble Pillars. The *Meherab* and *Cathib* or Altar and Pulpit are there, and the first of these two (except the two Pillars which it rests upon) is cut out of one Stone. On the right hand in the Church one goes thro' a Gate into an exceeding fine open Court. All the Walls in the Church, Galleries and open Courts are cas'd above four Ells high from the bottom with large Slates of Marble, polish'd as smooth as any Looking-glass, which Marble is for the generality white and fetch'd from the Quarries in the Mountains *Elwend*.

Thus far we have had an exact Account of *Miri-Ways's* Transactions, but what succeeded after this must

be receiv'd chiefly upon the Credit of the News-Papers; however, so much is certain, that as soon as *Miri-Ways* had brought Matters in the Town of *Isfahan* in Order again, he lodg'd the young King in the Castle, and held a *Divan* or great Privy-Council, to consult how to order best, for the future, the Affairs of State. Hitherto no Potentate bordering upon *Persia* had shew'd any Hostility, except the *Czar*. The *Great-Mogol* was an Ally who, altho' no Troops were desir'd of him, was nevertheless ready to furnish Assistance upon Occasion. The *Uzbe-gian* and other *Tartars* were ready upon *Miri-Ways's* Nod to join him, and they were his ancient Allies. The *Arabians* remain'd quiet, nor did it seem that they had an Inclination to invade *Persia*. So none was left whose Friendship there was Cause to be courted but the *Ottoman Porte*, consequently a great Ambassay was sent to the Grand-Signior at *Constantinople*, to endeavour, if possible, to

conclude an Offensive and Defensive Alliance with the same, or at least to erect a Treaty of Neutrality. The Ambassadors being nam'd and provided with a great many valuable Presents, as well for the Grand-Signior as for his Chief Ministers, they arrived at *Constantinople* in *February* of this present Year 1723; and tho' it has not been heard yet that they have been admitted to a publick Audience by the Grand-Signior himself nor by his Vizier, it has appear'd nevertheless that they have been treated upon the Foot of other Ambassadors of great Potentates. The chief of 'em acquainted all the other foreign Ministers of his Arrival, viz. under the Denomination of Ambassadors from the Protector of the *Persian Empire*; but all the European Ministers thought proper to suspend the customary Visit till they shou'd see first in what manner they wou'd be treated at their Audience by the Grand-Signior. In the mean time 'tis certain that the *Turks* had

con-

conceiv'd great Jealousies about the Czar's Progress, even before the Arrival of this Ambassy, and that *Mirri-Ways* made all Preparations to drive the *Russians* back out of *Persia*. But of what has passed since, the News-Papers have been from time to time so repugnant to each other, and what at one time has been positively affirm'd, has been as positively contradicted at another, that nothing of certainty is to be gather'd from thence. But altho' the Czar has given such strict Order not to divulge any thing, there is no doubt but some further News to be depended upon will be had from *Persia*, by some Means or other.

F I N I S.

